

A REMARKABLE
BIBLICAL DISCOVERY

OR

“THE NAME” OF GOD

ACCORDING TO THE SCRIPTURES

WILLIAM PHILLIPS HALL



INTERNATIONAL CHRISTIAN
GRADUATE UNIVERSITY Autenber ✓

2.00

K



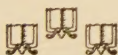
Digitized by the Internet Archive
in 2025

A
REMARKABLE
BIBLICAL DISCOVERY

OR

“THE NAME” OF GOD
ACCORDING TO THE SCRIPTURES

BY
WILLIAM PHILLIPS HALL



AMERICAN TRACT SOCIETY
7 WEST 45TH STREET
NEW YORK

Copyright 1929 by

C. H. HALL

All rights reserved

INTERNATIONAL CHRISTIAN
GRADUATE UNIVERSITY

BT

180

H 181

1929

Addressed to

God's Ancient and Beloved People, the Jews,

Who, according to the flesh, are

the children of Abraham;

and

To those of every tribe and nation

Who, according to the Spirit,

are, or may become,

the children of God and of Abraham,

"through faith, in Christ Jesus [the Lord];"

that they all may be one

in

Christ Jesus the Lord

214 36

NOTE:

Abbreviations used in this book

- A.V., Authorized English Version, 1611 A.D.
- R.V., Revised English Version, 1881-85 A.D.
- D.V., Douay (Roman Catholic) Version, translated from the Latin Vulgate of St. Jerome, Old Testament, 1609; New Testament, 1582 A.D.
- LXX, Septuagint, or Greek Old Testament, translated from then existing Hebrew manuscripts in Alexandria, Egypt, 285-150 B.C.
- T.R., Textus Receptus, or Received Greek Text—usually referred to in this book as “the Greek text”—of the New Testament, in large part the text first printed by Erasmus, 1516 A.D.
- D., or Codex Bezae, a Greek and Latin manuscript of the Gospels, Acts, and a part of the Third Epistle of John, written in its present text between 400 and 500 A.D., but containing many far more ancient readings.
- B., Egyptian Sahidic Version of the Acts, translated about 350 to 400 A.D.
- h., Fleury Palimpsest, in Latin, of the Acts, written, according to Buchanan, about 425 A.D. Reproduces the Text of Cyprian, 200 to 258 A.D. (Oxford Old Latin Biblical Texts: No. V, pp. 97-120).
- S.P.V., Syriac Peschito Version, believed by good authorities to have been written in its original text “scarcely later than the latter part of the second century,” and is the oldest Syriac version of the Acts now known to be in existence.

CONTENTS

FRONT MATTER

	PAGE
An Appreciation	11
Prefatory Note	13
Foreword	16
"A Question of Words and Names".....	24

PART I

I.	INTRODUCTORY	25
II.	GOD AND HIS NAME.....	28
III.	THE NAME OF GOD AS ORIGINALLY EXPRESSED	30
IV.	THE NAME OF GOD AS LATTERLY EXPRESSED	33
V.	THE NAME OF GOD IN "THE PEOPLE'S BIBLE" OF NEW TESTAMENT TIMES.....	37
VI.	THE NAME OF GOD IN THE NAME OF THE LORD JESUS CHRIST.....	43
VII.	THE WORD LORD IN THE NAME OF THE LORD JESUS CHRIST PLAINLY SHOWN TO BE THE NAME OF GOD.....	44
VIII.	THE JEWS OF THE APOSTOLIC AGE NEVER "CALLED ON," OR INVOKED IN PRAYER, ANY OTHER NAME THAN THE NAME OF GOD, AND THAT NAME THEY HABITU- ALLY EXPRESSED AS "LORD",.....	49

PART II

I.	CHRISTIAN BAPTISM DURING AND AFTER THE APOSTOLIC AGE.....	61
II.	THE PROBLEM OF THE BAPTISMAL NAME AND ITS BIBLICAL SOLUTION.....	62

III.	THE ORIGINAL APOSTOLIC INTERPRETATION OF THE WORDS, "THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT"	64
IV.	THE TEACHING OF THE HOLY SPIRIT CONCERNING THE WORDS, "THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT"	66
V.	THE ORIGINAL APOSTOLIC TEACHING CONCERNING THE WORD LORD IN THE NAME OF THE LORD JESUS CHRIST.....	76
VI.	IN CONCLUSION	91

APPENDICES

1.	HEBRAISMS	99
2.	HOW THE NAME OF THE LORD WAS PUT UPON THE CHILDREN OF ISRAEL.....	105
3.	BAPTISM "IN" AND "INTO" "THE NAME"..	109
4.	THE LORD JESUS CHRIST'S DEFINITION OF THE BAPTISM WITH (OR, IN) THE HOLY SPIRIT	113
5.	"IN THE NAME OF THE LORD JESUS CHRIST"	115
6.	"HE PROCLAIMED (THE LORD) JESUS"...	122
7.	"THE NAME"	124
8.	THE NAME OF GOD IN ITS ORIGINAL FORM AND ITS RELATIONSHIP TO THE LORD JESUS CHRIST	127
9.	HOW THE ORIGINAL CHRISTIANS PRAYED, ACCORDING TO THE SCRIPTURES.....	152
10.	THE FATHERHOOD OF GOD ACCORDING TO THE SCRIPTURES	168

AN APPRECIATION

During the years that the writer has been engaged in his investigations and research work in the field of "the Name" of God, among ancient manuscript readings and versions of the Old and New Testaments, he has enjoyed the counsel and the expert scholarly verifications of his findings, in whole or in part, of a number of eminent men of God.

Among such have been the one time Professors, Luther Tracy Townsend, D.D., S.T.D., M.V.I., of Boston University Divinity School; George Frederick Wright, D.D., LL.D., of Oberlin Theological Seminary; and Benjamin B. Warfield, D.D., LL.D., of The Theological Seminary of Princeton, New Jersey; the one time Presidents, Henry A. Butts, D.D., LL.D., of Drew Theological Seminary, Madison, New Jersey; and William A. Shanklin, D.D., LL.D., of Wesleyan University, Middletown, Connecticut; the Rev. Arno Clemens Gaebelein, D.D., noted Bible expositor and Editor of *Our Hope*; the late Rev. William E. Scofield, an accomplished New Testament Greek scholar, and for many years the writer's beloved friend, pastor, and brother in Christ; the late Daniel Seeley Gregory, D.D., LL.D., eminent philologist and educator; the late Rev. Junius B. Remensnyder, D.D., President Lutheran General Synod; Professors Robert Dick Wilson, D.D., LL.D., of The Theological Seminary of Princeton, New Jersey, and John Alfred Faulkner, D.D., LL.D., of Drew Theological Seminary, Madison, New Jersey; Robert M. Kurtz, Editor of *The*

Biblical Review, who has read, and offered many valuable suggestions regarding, the manuscript of this book; the late Colonel Franklin P. Sellers, Religious Editor of The Brooklyn Daily Eagle; Professor Herbert W. Magoun, Ph.D., Associate Editor, Bibliotheca Sacra, expert linguist, eminent educator, and author, who has carefully read, verified, and corrected the manuscript and contributed much valuable matter for the footnotes; the Rev. Edgar S. Buchanan, M.A., B.Sc., Editor of "Oxford Old Latin Biblical Texts," "Sacred Latin Texts," etc., and expert textual critic in the field of the Old Latin text, who has given much valuable information in his special line, and has also read and verified all the Latin references in the manuscript; the Rev. Frank Gavin, Ph.D., Th.D., a recognized expert in Rabbinic studies, dogmatic theology, and ecclesiastical history, Professor in The General Theological Seminary, New York City, author of "The Jewish Antecedents of the Christian Sacraments," who has offered a number of valuable suggestions regarding the manuscript of this book; and many others, to whom—whether they be in heaven or on earth—the writer, in the Name of our Lord Jesus Christ, here records his heartfelt appreciation and thanks.

In concluding this appreciation, the writer gratefully acknowledges his indebtedness to Professor James Hardy Ropes, D.D., S.T.B., for many "Western" readings in his masterly "Text of the Acts," in the third volume of "The Beginnings of Christianity."

PREFATORY NOTE

SOME years ago the writer was led through an extraordinary spiritual experience and by certain suggestions of his friend, Rev. Arno Clemens Gaebelin, D.D., to take up the study of the Name of God according to the Scriptures of the Old and New Testaments.

Although a layman he had been a student and expositor of the English Bible for some thirty years, but after taking up the study set forth in this book, he discovered that a working knowledge of both Hebrew and Greek would be necessary to success. Gaining that knowledge, so far as appeared to be necessary in the field of study in which he had engaged, he also acquired an acquaintanceship with many ancient manuscript readings and versions of the Scriptures, and other related literature.

He had not proceeded very far in his studies when he realized that he was bringing into the light a number of facts of a deeply interesting, and in some instances of a very surprising nature.

These findings he brought from time to time to the attention of men eminent in the theological world, who verified their Biblical validity. This corroborative testimony was of special interest in view of the fact that the findings referred to were evidently of long obscured truths and of the most religiously important character.

Concurrently with all of this there came to the writer a deep and ever increasing conviction and consciousness of a mental enlightenment—or un-

usual understanding of the subject studied—of a distinctly Semitic, or Jewish, character.

That a belief in the fact of such an enlightenment was fully justified was shown by a communication received from an eminent Hebraist who, after reading the manuscript of this book, wrote the writer as follows: "You have done the work in genuine Semitic style. Any rabbi would appreciate the Old Testament part of your work. It is well done and correctly done too. The argument is convincing—unanswerable."

And of the underlying central truth of the primary apostolic interpretation of the term "the Name" of God brought to the light and understanding of mankind in this study, apparently after some eighteen hundred years of obscurity and incomplete understanding, the same correspondent wrote: "This thing is deeper than the translators realized. In fact they failed to grasp it at all. It cannot be made too plain."

As in all of the great oratorios and operas the theme of the composition is, with variations, frequently repeated, so in this study of the Name of God according to the Scriptures there will be noted by the reader frequent repetitions of the central thought in various forms and connections. And this is also a characteristic of the writings of great teachers and reformers, as Professor Robert Dick Wilson, D.D., LL.D., tells us in his article on "Scientific Biblical Criticism," published in *The Princeton Theological Review*, vol. XVII, No. 2, p. 199, April, 1919, as follows: "Every great

teacher repeats. Every great reformer repeats. Witness Paul on the resurrection and on salvation by faith. Witness Mohammed on the unity of God and the condemnation of unbelievers." The reader will doubtless appreciate the educational value of this fact.

Writers who have assumed, and attempted to prove, the post-apostolic deification of the Lord Jesus Christ by His disciples have utterly failed to make out their case in the light of the great basic Biblical facts set forth in this book.

One of our correspondents, whom we quote hereafter, after reading the central apostolic teaching of this book concerning the Name of God, expressed as "Lord," and its relationship to the Lord Jesus Christ wrote thus: "I am conscious of the question of the Deity of the Lord Jesus Christ being suddenly and finally lifted above the level of theological dispute. It is not [or, no longer] a debatable question."

In order that there may be no misapprehension on the part of any reader of this book regarding its real, primary authorship, the writer now solemnly affirms that, for what appear to him to be good and sufficient reasons, he believes that the essential teachings and disclosures of Biblical truth contained herein were imparted to him by the glorified Lord Jesus Christ the Son of God through the Holy Spirit's coming to him in, or with, the Name, and as the Spirit, of the Lord Jesus Christ.

FOREWORD

THIS book brings again to the light and understanding of men what clearly appears to have been in the apostolic age the supreme Biblical evidence of the Deity of the Lord Jesus Christ; and this evidence, apparently, has been greatly obscured, if not wholly lost to the knowledge of mankind for some eighteen hundred years.

As unbelievable as the foregoing statement may at first sight appear, the writer believes that any fair-minded person has only to read the exposition of the Name of God and its relationship to the Lord Jesus Christ which follows to become fully convinced of its Biblically manifest and undeniable truth.

In view of the Biblical facts disclosed in this book, it appears that there never would have been any doubt whatever among Christians of the Deity of the Lord Jesus Christ during the Christian era had the original apostolic interpretation of the words, "the Name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19, from the Greek text), as set forth herein, been clearly understood and taught by men from the apostolic age until the present time.

Controversies in the Church over that subject would have been avoided, and, consequently, the Church would have remained as at the beginning, "one in us" (John 17:20, 21, A.V. and D.V.), that is, spiritually one in the Father and the Son, in the original meaning of that teaching; and the

history of Christianity would have presented quite a different account from that which has been presented during the last eighteen hundred years.

If it be true that "like causes produce like effects," then the reproclamation of this interpretation of God in Christ, and of other Biblical truths related thereto, will result in a present-day rebirth of the teachings, spirit, life, and service of the religion of the Lord Jesus Christ, as taught and understood "at the beginning" throughout the world; and it is the writer's earnest prayer to God in Christ that such a result may be realized.

Lest the reader should believe that the writer may not be warranted in the conclusion just set forth, some confirming testimonies are given herewith, for "in the mouth of two or three witnesses shall every word be established" (II Corinthians 13:1).

One of the great theologians of the Church of Christ, an author of renown, and for many years a professor of eminence in the divinity school of one of our leading American universities, after reading a preliminary setting forth of the central truth of the interpretation of the Name of God given in this book, wrote as follows:

"With much personal benefit I have read, re-read, and studied Mr. Hall's 'Monograph' entitled 'Calling on the Name of the Lord.'

"The first reading left me strangely bewildered, and started several questions.

"First, Can it be possible that Bible students and theological professors have overlooked, during the many centuries of the Christian era the important facts set forth in this Monograph?

"Second, Why should it have been left to a man immersed in business enterprises to explore a field that called for research among the ancient manuscripts and versions of the Old and New Testament Scriptures, and make a discovery that seemingly should have been made by those whose professional labors have been in the field of Bible exegesis and manuscript investigations?

"Third, Has the author made out the case for which he has contended?

"In reply to these questions we would say that those best qualified to pronounce upon these matters will have to confess that the subject discussed in the Monograph has been almost entirely overlooked by exegetes, and that Mr. Hall has been a pioneer in what appears to be a new field of investigation; that, strange as it may seem, this important and laborious task outlined in the Monograph, has been entrusted to this business-man, who also has been a very successful evangelist; and that those best qualified to judge of its merits will not hesitate to say that he has made out his case, and has brought into the light a truth that has been in obscurity, a truth that is destined to revolutionize, to some extent at least, the dogmatic and systematic theologies that for eighteen centuries have been taught in our schools.

"It is to be hoped that Mr. Hall will give the world the personal experience that induced him to begin his investigations, and that he will explain why the subject so long has been left in obscurity.

"It may not be out of place to say that Mr. Hall takes no credit to himself in the work he has

done, but like a true prophet feels constrained to say, 'It is the Lord's doing,' and certainly it is marvelous in our eyes, as well as in his."

After reading a preliminary statement of the evidence set forth in this book, a university man and a scholar wrote:

"I am conscious of the question of the Deity of the Lord Jesus Christ being suddenly and finally lifted above the level of theological dispute. It is not [or, no longer] a debatable question. If there is any God at all who has revealed Himself unto men, and whom men may worship, He is God. How deep is the significance of Thomas' words, 'My Lord and my God' (John 20:28)."

An eminent Christian leader, a graduate of one of our great universities, and a one time student in a leading theological seminary, whose name has been known throughout the Christian world for many years, after hearing a reading of the manuscript of this book wrote:

"I have literally been in a state of rapture, both physically and spiritually ever since. And the climax was reached today on my way home from Church in reading your spiritually illuminating Union with God in Christ. . . . Praise God in Christ from whom this blessing has overflowed my life. Our interview of yesterday has created a great hunger for further fellowship. It has also raised the question: How can I aid in spreading the great truths so wonderfully revealed to you? There must be some way by which I can pass on this unanswerable array of evidence of the Deity of the Lord Jesus Christ to others who are perplexed, as I have

been, over this vital, fundamental postulate on which our faith and eternal life depend. Life has never so appealed to me as now. I want to help you proclaim the good tidings, and hasten the dominion of God in Christ throughout the earth. Surely 'the world will know that Thou hast sent Me, and hast loved them as Thou hast loved Me, if I am in them and Thou art in Me'—the world won't be evangelized, much less Christianized, in a thousand generations on any other conditions."

In concluding this Foreword to the interpretation of the Name of the true God ~~which~~ Name reveals and expresses both His one essential eternal Being and His proper designation, and stands for His attributes—may the reader bear in mind that it presents the interpretation of that Name according to the Scriptures, and not according to the traditions of men. And may the reader also be assured that so far as he has been enabled so to do the writer has endeavored, in the Spirit of God in Christ who has enlightened him, to present nothing more or less than the original readings and teachings of the written Word of God upon the subject. And while so doing the writer has been distinctly conscious, through faith, of the enlightening Presence of the Spirit of the Name, in whom he has studied and written this original apostolic interpretation of the Name of God according to the Scriptures, including the exposition of the meaning that the words, "the Name of the Father and of the Son and of the Holy Spirit," had for the original apostles and disciples and the Church of the apostolic age.

To the true God, "the God of Abraham, the God of Isaac, and the God of Jacob," be all the glory and praise in and through the Lord Jesus Christ His Son, in whom "dwelleth [the Greek text says, permanently-dwells] all the fulness [or, completeness] of the Godhead [that is, all that God is] bodily" (Colossians 2:9).

NOTE: We quote from three letters in this Foreword: The first was written by Professor Luther Tracy Townsend, D.D., S.T.D., M.V.I., for many years professor in the Divinity School of Boston University; the second was received from the Rev. William E. Scofield, a graduate of Wesleyan University, Middletown, Connecticut, and for many years a secretary of the New York East Conference of the Methodist Episcopal Church; the third was written by Luther D. Wishard, a graduate of Princeton University, a student in Princeton Theological Seminary, and for many years college secretary of the International Committee of Young Men's Christian Association, also a leader in the worldwide work of Christian missions.

PART I.

“A QUESTION OF WORDS AND NAMES”

“And when Paul was about to open his mouth, Gallio said unto the Jews, if it were a matter of wrong or wicked villany, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters” (Acts 18:14, 15, as quoted by John Wesley).

IN commenting on this passage, John Wesley, in his “Explanatory Notes upon the New Testament,” page 328, says, “‘But if it be’—he speaks with the utmost coolness and contempt—‘a question of words or names.’ The names of the heathen gods were fables and shadows. But THE QUESTION CONCERNING THE NAME OF JESUS IS OF MORE IMPORTANCE THAN ALL THINGS ELSE UNDER HEAVEN. Yet there is this singularity (among a thousand others) to the Christian religion, that human reason, curious as it is in all other things, abhors to inquire into it.”

I.

INTRODUCTORY.

SOME three hundred years ago, in the city of Leyden, Holland, that great Puritan leader John Robinson uttered these prophetic and never to be forgotten words:

“The Lord has yet more truth to break forth out of His Holy Word. I cannot sufficiently bewail the condition of the Reformed Churches who are come to a period of religion and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they first received. I beseech you to remember it—it is an article of your Church Covenant—that you be ready to receive whatever truth may be made known to you from the Written Word of God.”

In the words of John Robinson just quoted we discover both a prophecy and a plea—first, a prophecy of “yet more truth to break forth out of [God’s] Holy Word,” and, second, a plea to God’s people to receive that further truth when it comes to them.

The writer believes that the reverent reader of this book will recognize the fact that it contains a fulfillment of that prophecy; and, assuming that to be so, he, in the Name of the Lord Jesus Christ, entreats the reader to receive the same as it is revealed herein, not from “the traditions of men” but, from the Written Word of God.

In his remarkable book entitled “Apostolic Chris-

tianity," Bishop H. Hensley Henson of the Church of England says:

"Behind all that long apostasy we call Church History is the age of the Apostles, when the mind of the Spirit was reflected in the life of the Society with a fidelity which has never since been equalled. There we may discover the original principles of Christianity, return to which is the supreme spiritual necessity of the times."

With the thought of Bishop Henson just expressed in mind, the writer invites his readers carefully to consider the facts which he will now bring to their attention concerning the original apostolic interpretation of the Deity of the Lord Jesus Christ, the Son of God.

We believe that it may truly be said that the Christian religion stands or falls with the question whether Christ is, or is not, in His essential Being uniquely one with God the Father. If He is not in that sense one with God the Christian religion is not what the New Testament and the Christian Church of over eighteen centuries have represented it to be—that is, the only true religion; but if, on the other hand, He in His essential Being is uniquely one with God the Father, the religion which He established is the only religion that can bring men into saving contact with God (see John 14:6, Greek text), and ensure their highest welfare for both time and eternity.

It is therefore of the greatest importance to all mankind that the fact of the unique oneness of the Lord Jesus Christ with God the Father should be established even beyond the shadow of a doubt in the minds of all men.

And in considering this subject it becomes immediately apparent that our principal text and reference book must be the Bible, in both Old and New Testaments.

A careful student of the history of the Christian religion will recall the fact that its Founder promised His original disciples that after His visible departure from them the Holy Spirit would guide them into a complete understanding of all the teachings He had given them.

Foremost among those teachings was the one that dealt with His unique relationship to God the Father. So far as the Acts and the apostolic Epistles show, the Church of the apostolic age never entertained any doubt whatever of the unique essential oneness of the Father and the Son, but many in the Church of subsequent times doubted it, and the Church Council of Nicea in 325 A.D., undertook to define that great truth, a work which the Lord Jesus Christ, nearly three hundred years before that Council, had promised that the Holy Spirit would do for His original disciples when He should come unto them.

In the light of these facts it clearly appears that the original apostles and disciples were given a complete teaching and understanding of the unique relationship of Christ to God the Father by the Holy Spirit as promised to them by their Lord; and that subsequently that teaching, and the understanding which it imparted, was greatly obscured, if not wholly lost to the Church and to the world.

This book fully confirms this view of the case by giving the long obscured teaching, or interpreta-

tion, of the unique relationship of Christ to God the Father that, apparently, was possessed and fully understood by the original apostles and disciples of the first Christian century.

In our investigation of this subject it is necessary for us, first, clearly and positively to identify the true God the Father; and, second, to ascertain the relationship of Christ to Him according to the Scriptures.

As a man is identified by his name or proper designation, so it appears the true God the Father is also to be identified by His Name or proper designation. We will therefore begin our inquiry with the consideration of God and His Name.

Owing to various misconceptions of the primary Biblical meaning of the term, "the Name" of God, there is much doubt and uncertainty about, and misunderstanding of, the matter, but the writer believes that in the following presentation of the facts in the case the entire subject will be clearly understood by the reader.

II.

GOD AND HIS NAME

"What is His Name, and what is His Son's Name, if thou knowest?" (Proverbs 30:4, R.V. and Jewish Version).

ACCORDING to the Scriptures the true God of the Bible possesses a Name or proper designation that distinguishes Him from false gods, and through which He is revealed to mankind as the God whom His Name designates Him to be;

this is a fact that apparently but few people clearly understand.

To Moses, the great leader in Israel, the word “god”—which in the Scriptures is usually *el* or *elohim* in the Hebrew and *theos* in the Greek, and which means among other things one who is worshipped—was not a name or proper designation, but a title, as the question, “Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is His Name? what shall I say unto them?” (Exodus 3:13), plainly shows.

At the time Moses asked this question of the true God, there were “gods many” in the land of Egypt, and each of those gods possessed a name or proper designation.¹ What was true in this respect of the false gods of Egypt was equally true of the ever living and only true God of the Bible, for He too possessed a Name or proper designation by which He was known to men and through which He was worshipped, served, and invoked in prayer by His people as the God whom His Name designated Him to be; and that Name He declared, and so revealed, to His servant Moses at the burning bush as is related in the third chapter of Exodus.

¹ See “The Religions of Ancient Egypt and Babylonia,” by A. H. Sayce, D.D., LL.D.

III.

THE NAME OF GOD AS ORIGINALLY
EXPRESSED

“Thus shalt thou say unto the children of Israel, I AM hath sent me unto you” (Exodus 3:14, A.V., R.V., and Jewish Version).

ACCORDING to the account given in the third chapter of Exodus (A.V., R.V., and Jewish Version), the true God declared, and so revealed, His Name to His servant Moses, when He appeared to him at the burning bush. So appearing to Moses God told him that He was “the God of Abraham, the God of Isaac, and the God of Jacob,” and that He had “come down” to deliver His people out of the hand, or power, of the Egyptians, and bring them up out of the land of Egypt into the land subsequently known as the promised land. He then told Moses that He purposed to carry out this great deliverance through him.

Moses at first hesitated about accepting the commission, but being assured by God of His Presence with him in the mighty task, “Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His Name? [or, in other words, Who is he?] what shall I say unto them? And God said unto Moses, I AM that [or, who] I AM.”

At this point let it be distinctly noted that God does not tell Moses to repeat these words to the children of Israel, but simply makes the declaration,

"I AM that [or, who] I AM"; and immediately afterwards takes the "I AM" of that declaration as His Name to be declared as such to the children of Israel, as the Name of the God of their fathers, as follows, "And He [God] said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

It here clearly appears that "I AM," the self-declaration of God's Own Being, was the Name of God revealed to Moses in the command that he should give that very Name, so expressed, to the children of Israel as the Name of the God of their fathers, who had sent Moses unto them. It therefore is logically certain that that was the Name, so expressed, which Moses gave to the children of Israel as the Name of the God of their fathers. Therefore any other way of expressing that Name (such as "He is," "He who is," "I will be," "He will be," "He who causes to be," or "He shall cause it to come to pass," in the Hebrew, or any other word used to represent, and so express that Name, such as "Lord," or "the Lord") represents a substituted equivalent for the Name in its original form, which is "I AM" in the English, according to the Scriptures.

Assuming this conclusion to be correct, as it clearly appears to be, then the words recorded in Exodus 3:15, immediately following those quoted above from the preceding verse, originally read thus: "And God said moreover unto Moses [whom He had already told in just so many words, "Thus shalt thou say unto the children of Israel, I AM hath

sent me unto you," in answer to their anticipated inquiry as to the Name of the God of their fathers], "Thus shalt thou say unto the children of Israel, I AM, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this ["I AM"] is My Name forever [or, in other words, for eternity], and this is My memorial unto all generations."

All attempts to read some other meaning into this Name, such as "I will be," "He will be," "He who causes to be" or "He shall cause it to come to pass," in the Hebrew, fall to the ground if we accept, first, the view of Robert Young, LL.D., the noted linguist and expert in the field of Semitic languages, to which the Hebrew belongs, that there really is no future tense in the Hebrew, but only what may be called past and present tenses¹ (Young's "Bible Lexicons," p. 38) which view appears to be fully supported by the Hebrew Scriptures, as is shown in Appendix 8 in this book; and, second, the statement of Dr. E. Kautzsch, the noted Hebraist, that the verb *to be*—from which "I AM" derives—in the early Semitic languages (of which the original Hebrew of Exodus was apparently an example) was wanting in the causative conjugation, which, if present, might warrant the translation, "He who causes to be," or "He shall cause it to come to pass" (Hastings' "Dictionary of the Bible," Extra Volume, p. 626). This statement of Dr.

¹ Harper's "Elements of Hebrew" has (p. 68, note 1), "The Hebrew verb has for each stem (1) a Perfect tense, which indicates finished or completed action, (2) an Imperfect, which indicates unfinished action, (3) an Imperative," etc. There is therefore no future tense; but even in English we say, He comes tomorrow morning, He goes Saturday, He arrives next week, etc.

Kautzsch is confirmed by Canon S. R. Driver, Regius Professor of Hebrew in Oxford University, in "Westminster Commentaries," Genesis, p. 408.

Therefore we may with confidence hold to the interpretation of the Name of God in its original form as given in our English versions, and in the recent Jewish translation of the Hebrew Old Testament into the English, as the eternal "I AM."

IV.

THE NAME OF GOD AS LATTERLY EXPRESSED

"They that know Thy Name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee" (Psalm 9:10, A.V., R.V., D.V., and Jewish Version).

IN his masterly exposition of St. Paul's Epistle to the Philippians, in "The Expositor's Greek Testament," vol. IV., p. 439, Rev. H. A. A. Kennedy, D.D., says: "The term 'Lord' has become one of the most lifeless words in the Christian vocabulary. To enter into its meaning and give it practical effect would be to re-create, in great measure, the atmosphere of the Apostolic Age."

With this great thought of Dr. Kennedy's in mind, we shall now proceed to consider, first, what the word Lord meant, in its highest Biblical significance, to the Lord Jesus Christ and to His apostles and disciples during the days of His ministry in the flesh; and second, what the word Lord meant in the Name of the Lord Jesus Christ to His

apostles and disciples during the apostolic age, that is, from about 33 to 100 A.D.

Apparently from the time that ancient Israel believed the true God had forbidden them to pronounce His Name in its original form—according to Leviticus 24:11, 16 in the Septuagint (Greek) Old Testament where the expression “blasphemeth the Name,” as used in the English versions is rendered “names [or, utters] the Name,” and where such naming, or utterance, of the Name of God in its original form is forbidden under penalty of death by stoning—they habitually substituted for the Name as originally expressed, in their vocal prayers, vocal readings, and quotations from the Scriptures, and when they had occasion otherwise to speak or utter the same, the word *Adonay* in the Hebrew, which is *Moryo* in the Aramaic, *Kurios* in the Greek, *Dominus* in the Latin, and Lord in the English.

For many years prior to the Christian era, and during the days of Christ’s earthly ministry, and even up to the present time, the Name of God was, and is, expressed by the Jews as Lord, or the Lord, in the languages used by them. So firmly established has this practice become with the Jews that, when eminent Jewish scholars a few years ago made a new translation of the Hebrew Old Testament into the English (published by the Jewish Publication Society of America), they expressed the Name of God in its original form as “I AM”; and in its latter form as Lord, or the Lord, exactly as the Lord Jesus Christ and His apostles and disciples did, as is clearly shown in the New

Testament. In the light of these facts, the application of the word Lord, as a name rather than as a title, to anyone by a Jew of the apostolic age becomes remarkably significant.

To show how sacred the word Lord was to the Jews of the apostolic age we now quote from Dr. Adolf Deissmann's "Light from the Ancient East," p. 359, as follows:

"Soon after the destruction of Jerusalem [70 A.D.], Jewish rebels in Egypt, so Josephus tells us (doubly credible when one knows the Egyptian use of the title 'lord,' at this time), refused to call the Caesar 'lord,' because they held 'God alone to be the Lord'—and died as martyrs, men and boys."

Flavius Josephus, the celebrated Jewish historian, who was born in 37 A.D., and wrote his "Jewish Wars" and "Jewish Antiquities" between the years 70 and 95 A.D., always employed the word Lord to express the Name of God; as also did the Apostolic Fathers from 100 to 200 A.D.

The early Christians never used any other word than that of Lord as the Name of God.

At this point we call attention to the now clearly shown historically established fact—the New Testament and the Jews being our chief witnesses—that during the days of the Lord Jesus Christ's ministry in the flesh and during the apostolic age the Name of God was habitually expressed by the Jews of the world, in the languages used by them, and apparently was never invoked in prayer by them otherwise than, as Lord or the Lord.¹ In over-

¹ See "Dictionary of the Apostolic Church," vol. I, pp. 462, 463, and the New Testament.

looking this historically established fact, and in adopting and using an attempted pronunciation of the Name of God in the Hebrew (which is there usually expressed by four Hebrew letters corresponding to the letters JHVH or YHWH in the English) in place of *Adonay*, *Kurios*, or Lord, as used by the Lord Jesus Christ and His apostles and disciples and the Jews of the world of New Testament times to express that Name, Christian Biblical scholarship has unconsciously obscured the teaching of the true New Testament significance of the word *Adonay*, *Kurios*, or Lord, as the Name of God during the days of Christ's earthly ministry and during the apostolic age.

We now submit for the thoughtful consideration of the Christian scholarship of the world, that the word in which the Name of God was expressed by the Lord Jesus Christ and His original apostles and disciples is, according to the principles of a truly scientific Biblical scholarship, the only word to be accepted and used as such by those who would follow the teachings and practice of Christ and His apostles in this matter. This, the reader will note, is a self-evidencing and undeniable fact.

We would also here call attention to the fact that the word Lord, when used as the Name of God, can never Biblically mean *anything less* than it meant to Christ and His apostles; and what that meaning was is shown by the creed of Israel—then as now—reading thus: “Hear O Israel: The Lord our God is one Lord” (Deuteronomy 6:4), as quoted from the Greek Old Testament by the Lord Jesus Christ, and as recorded in Mark 12:29. In

these words the word Lord is clearly seen to express the one essential eternal Being and Name of all that God is. And that, undoubtedly, was what the word Lord, when used as the Name of God, meant to the Lord Jesus Christ and His apostles.

V.

THE NAME OF GOD IN "THE PEOPLE'S BIBLE" OF NEW TESTAMENT TIMES

"The LXX Version became really the people's Bible to that large Jewish world through which Christianity was afterwards to address itself to mankind" (Ederheim's "Life and Times of Jesus the Messiah").

THERE are some things which every Christian and Jew should know—and which many do not know—to gain a clear understanding of many of the teachings of the Bible which otherwise would not, and could not, be clearly understood; and one of those things is that the Scriptures principally used by the Lord Jesus Christ and His apostles and disciples were written, not in Hebrew, but in Greek.

Between the years 285 and 150 B.C. Jewish scholars in Alexandria, Egypt, primarily under the patronage of Ptolemy Philadelphus, then King of Egypt, translated the then ancient Hebrew Scriptures into Greek; and it was that translation, called the Septuagint or LXX, which was principally used by the Lord Jesus Christ and His apostles and disciples as is shown by their many quotations therefrom in the New Testament.

Professor George Frederick Wright, D.D., LL.D., says:

"The fact is that while the current Hebrew text, known as the Massoretic, was not established until about the seventh century A.D., we have abundant material with which to compare it and carry us back to that [text] current a thousand years nearer the time of the original composition of the books. The Greek translation known as the Septuagint was made from Hebrew manuscripts current two or three centuries before the Christian era. It is from this version that most of the quotations from the Old Testament are made. Of the 360 quotations from the Old Testament in the New, 300, while differing more or less from the Massoretic [Hebrew] text, do not differ materially from the Septuagint." ("Mosaic Authorship of the Pentateuch.")

And the Rev. J. Paterson Smyth, B.D., LL.D., a noted Bible scholar, says:

"Out of thirty-seven quotations made by our Lord, thirty-three agree almost verbatim with this [Septuagint] Version. 'What saith the Scriptures?' says St. Paul, and immediately he proceeds to quote the Septuagint." ("Old Documents and the New Bible," p. 143.)

Of no less significance in this connection is the fact that the book of The Acts of the Apostles, "the only source from which we derive knowledge of the most momentous facts which belong to the foundations of the Christian faith," quotes from the Septuagint exclusively, as Professor A. T. Robertson, D.D., Litt.D., one of the most eminent Greek

New Testament scholars in the world, tells us in his "Greek Grammar of the New Testament in the Light of Historical Research." Robertson also says, in the same book:

"The only Bible known to most of the Jews of the first Christian century was the LXX."

Professor Alfred Edersheim, M.A., D.D., Grinfield Lecturer on the Septuagint, Oxford University, in his "Life and Times of Jesus the Messiah," vol. I., pp. 23, 29, tells us of the Hellenistic (Hebrew Greek) literature which Judea so much dreaded:

"Its importance, not only to the Hellenists [Grecian Jews], but to the world at large, can scarcely be overestimated. First and foremost, we have here the Greek translation of the Old Testament, venerable not only as the oldest, but as that which at the time of Jesus held the place of our 'Authorized Version,' and as such is so often, though freely, quoted in the New Testament. Nor need we wonder that it should have been the people's Bible, not only, as already explained, that Hebrew was no longer the 'vulgar [or, common] tongue' in Palestine, and that Targumim [paraphrases] were prohibited. But most, if not all—at least in towns—would understand the Greek version; it might be quoted in intercourse with Hellenistic brethren, or with the Gentiles; and what was perhaps equally, if not more, important, it was the most readily procurable."

Edersheim then tells us that at this time Hebrew manuscripts were so costly that they were "well-nigh out of common reach." He also states:

“The LXX Version became really the people’s Bible to that large Jewish world through which Christianity was afterwards to address itself to mankind.”

Professor Samuel H. Green, D.D., an expert Greek grammarian, tells us that in New Testament times:

“Two languages were spoken and understood in Palestine. The one called in the New Testament ‘the Hebrew tongue’ (Acts 22:2; 28:24), was really a very considerable modification of the Old Testament Hebrew, and is generally now termed ‘the Syro-Chaldaic,’ or Aramaic (from Aram, the Hebrew word for Syria).

“Some critics believe that St. Matthew’s Gospel was originally written in Aramaic, and that the book as it appears in the New Testament is a more or less literal translation. But in this opinion we do not concur; but there can be no doubt that in the days of our Lord the ancient language was still fondly cherished by the people. Expressions that fell from the Saviour’s lips in moments of deep emotion, in the performance of signal miracles, in Gethsemane, and on the Cross, are carefully recorded; and other words of technical character, or religious association, or homely use, are also found in the native tongue of Israel.

“But as a direct result of the conquests of Alexander the Great and his successors, the Greek tongue had been carried into almost all the countries of the civilized world, and had become the medium of commercial intercourse, the language of the courts, and, in fact, the universal literary

tongue of the provinces afterwards absorbed in the Roman Empire. The natives of Alexandria and of Jerusalem, of Ephesus, and even of Rome, alike adopted it; everywhere with characteristic modifications, but substantially the same. Hence it had become a necessity to translate the Old Testament Scriptures into Greek; and as this great work was executed by Alexandrian Jews, its language not only shows the influence of the Hebrew original, but contains special forms and peculiarities of expression indigenous to Egypt. This translation, or 'the Septuagint,' naturally became the basis of all subsequent Jewish-Greek literature, and particularly of the New Testament, which, however, to the Egyptian superadds Palestinian influence. It was in the Greek of the Septuagint, thus modified, that in all probability, our Lord and His apostles generally spoke. The dialect of Galilee (Matthew 26:73) was not a corrupt Hebrew, but a provincial Greek."¹ ("Handbook to the Grammar of the Greek Testament," ch. 11, pp. 155, 156.)

The importance of a knowledge of the Septuagint (Greek) Version of the Old Testament becomes fully apparent when it is noted that the Name of God in the Septuagint is translated by the Greek word *Kurios*, or with the definite article, *ho Kurios*, which in Hebrew is written as *Adonay* and in English as Lord, or the Lord.

The translators of the Authorized Version, and the English revisers of that translation, and the translators of the Douay (Roman Catholic) Ver-

¹ It is now recognized by scholars as the *Koiné* or business language of the Levant.

sion from the Vulgate of St. Jerome, have, in most instances, adopted the usage of the translators of the Septuagint—which, as we have already shown, was pre-eminently the Bible of the Lord Jesus Christ and His apostles and disciples—in translating the Name of God as Lord, or the Lord.

And that Greek Bible, expressing the Name of God as Lord, or the Lord, was apparently quoted at least thirty-three out of thirty-seven times by the Lord Jesus Christ, and every time He quoted passages containing the Name of God He quoted that Name as Lord, or the Lord. So that to Him the word Lord expressed the Name of God, that God whom He called “Father,” “My Father,” or “the Father,” and whose Name He expressed as Lord, or the Lord. Both the Lord Jesus Christ and His apostles and disciples, according to the New Testament, expressed the Name of God as Lord, or the Lord.

Therefore to the Lord Jesus Christ, to His apostles and disciples and to all the Jews of the days of Christ’s earthly ministry and of the apostolic age, the word Lord, or the Lord, in its highest Biblical significance, was the Name of God, and expressed the, so-revealed, one essential eternal Being and proper designation of all that God is.

That in overlooking this now historically established fact Christian scholarship has for some eighteen hundred years overlooked the supreme Biblical evidence of the Deity of the Lord Jesus Christ, we shall now, further, proceed to show.

VI.

THE NAME OF GOD IN THE NAME OF THE
LORD JESUS CHRIST

"I am come in [Hebrew, with] My Father's Name" (John 5:43). "Blessed is He that cometh in [Hebrew, with] the Name of the Lord" (Matthew 21:9).

IT is true that the word Lord as the Name of God does not express that Name as God Himself originally declared it in the Hebrew to Moses at the burning bush (see Exodus 3:14), as we have already shown, but the fact that the Lord Jesus Christ accepted and used that word Lord as the Name of God should validate it as such for all to whom He is the supreme authority in all matters of faith and practice.

It is a fact that the word lord is applied in a number of instances to others than God and God in Christ in the Old and New Testaments, but always in such a way as clearly to indicate that it is being used as a title rather than as a name.

The fact that the latest Jewish translation of the Hebrew Old Testament into the English, which we have already noted, uses the word Lord to express the Name of God is significant in this connection, and perfectly harmonizes with the example and practice of the Lord Jesus Christ.

The reader will please note the now perfectly apparent fact, that when the word Lord is used to express the Name of God it ceases to be merely a title and becomes not only a name, but the Name

of all that God is, or, in other words, "the Name which is above every name."

We shall now plainly show that the word Lord in its highest Biblical significance is not only the Name of God, but also the Name of God in the Name of the Lord Jesus Christ, God's co-eternal Son.

VII.

THE WORD LORD IN THE NAME OF THE LORD JESUS CHRIST PLAINLY SHOWN TO BE THE NAME OF GOD

"All that call upon the Name of our Lord Jesus Christ" (I Corinthians 1:2, R.V.).

THE expression, "call [or, calling] upon [or, on] the Name of the Lord," as found in both Old and New Testaments (see Genesis 4:26; 12:8; II Kings 5:11; Psalms 79:6; 80:18; 105:1; 116:4; Joel 2:32; Acts 2:21; and Romans 10:13, A.V., R.V., and D.V.), is, in its original form, a Hebrew expression, and means to invoke in prayer the Name Lord as the Name of God.

It never means anything else in its original Hebrew meaning, which is its only true Biblical meaning for all time. Therefore the Name Lord, or, as expressed with the definite article, the Lord, when used in the Scriptures of both Old and New Testaments in the expression, "call [or, calling] upon [or, on] the Name of the [or, our] Lord," invariably designates the, so-revealed, one essential eternal Being and proper designation of the Lord

God; and it clearly and positively identifies the One to whom that expression is applied as, or one with, the Lord God in His one essential eternal Being and proper designation of Lord, or the Lord.

We now call attention to the striking fact that during the apostolic age the Name Lord as the Name of God was revealed to, and called upon or invoked in prayer by, Jewish believers in the Lord Jesus Christ in and through the Name of the Lord Jesus Christ, with all that is revealed and implied in that Biblically stated fact. And we have apostolic proof of the fact, which we will soon present, that during the apostolic age the Name Lord as the Name of God was not revealed to, and called upon or invoked in prayer by Jewish believers in the Lord Jesus Christ otherwise than in and through the Name of the Lord Jesus Christ; an apostolically revealed fact of which mankind generally has been ignorant for some eighteen hundred years.

We have already pointed out the fact that the Lord Jesus Christ used the word Lord to express the Name of God, that God whom He called "Father," "My Father," or "the Father," and whose Name He expressed as Lord, or the Lord. Therefore to the Lord Jesus Christ the Name Lord was primarily the Name of the Father. Having this thought in mind we shall now consider the Messianic salvation, which is the salvation of the Lord Jesus Messiah or Christ, and which is, primarily, not a temporal but a spiritual one, as the words which immediately follow clearly show. (See also, Matthew 1:21.)

The promise of the outpoured Spirit and salva-

tion to those who should call on the Name of the Lord during the Messianic age, given by the Lord God through the prophet Joel and recorded in Joel 2:28-32, LXX and D.V., and quoted by the Apostle Peter from the Greek Bible in Acts 2:21, and by the Apostle Paul from the same Bible in Romans 10:13, is made to all who shall call on the Name Lord primarily as the Name of God the Father. For the Lord Jesus Christ declared that the promise of the outpoured Spirit, which accompanied the promise of the Messianic salvation, was "the promise of the Father" (see Luke 24:49; Acts 1:4, 5; also Joel 2:28-32, LXX, A.V., D.V., R.V.), who appears in the record of that promise in the Scriptures referred to by the Lord Jesus Christ as the Lord God, and upon whose Name, "Lord," mankind should call for salvation.

So when the Apostle Peter, filled with the Holy Spirit, on the day of Pentecost quoted Joel 2:32 from the Greek Bible, in the words, "Whosoever shall call on the Name of the Lord shall be saved," he quoted the Name Lord, primarily, as the Name of God the Father; and when shortly afterwards he declared: "God hath made that same Jesus whom ye have crucified both Lord and Christ," he located the then revealed and invokable one essential eternal Being and Name of God the Father—which to the Apostle Peter and his Jewish hearers the word Lord expressed—in and through the essential eternal Being and Name of the Lord Jesus Christ, God's co-eternal Son, the very same Lord whom those Jews would have to call upon or invoke in prayer for the Messianic salvation.

For, says the Apostle Paul, "they . . . crucified the Lord of the glory" (I Corinthians 2:8 in the Greek). In our English versions the reading is, "the Lord of glory," but a literal translation from the Greek text into the English reads, "the Lord of the glory," who to those Jews was the Lord God of the *shechinah*, or glory light, in which the Lord God ever dwells, and in and through which He ever visibly reveals and manifests Himself to mankind.

No wonder that those Jews immediately cried out, "Men and brethren what shall we do [obviously, to be saved]?" There was but one answer that the Apostle Peter could give to that question, for he had already told his hearers, first, that salvation that day was to be had by those who should call on the Name of the Lord for the same (Acts 2:21); and, second, he had also told them that God had "made" that same Jesus whom they had crucified both Lord and Christ, or Messiah (Acts 2:36); and it only remained for him to tell them that they must call on the Name of the Lord in and through the Name of the Lord Jesus Christ—the virgin-born, crucified, sin-atoning, resurrected, ascended, glorified, incarnate Lord—in order to be saved.

And that is exactly what he did do, as the ancient Syriac Peschito Version (which good authorities believe represents a text much older, and therefore nearer the original record, than that of the Greek manuscripts from which our English New Testament was largely derived¹) tells us, in the

¹ See footnote p. 70.

words: "Repent, and be baptized every one of you in [or, with, that is, with the invocation of] the Name of the Lord Jesus for the remission of sins, so that ye may receive the gift of the Holy Spirit" (Acts 2:38, S.P.V.). For according to Jewish thought of Bible times, which, humanly speaking, was the thought of the Lord Jesus Christ and His apostles and disciples, as a rule anything done, or commanded to be done, "in the Name of the Lord," was understood by them as done, or to be done, primarily, "with [that is, with the invocation of] the Name of the Lord."

And since the Lord Jesus Christ is in His essential eternal Being and Name Lord, His Jewish disciples understood that anything done, or to be done, in His Name Lord was done, or to be done, primarily with the invocation of His Name, Lord.

Biblical proof of the fact just stated together with further information upon the subject will be found in Appendix 1 of this book.

For the information of the reader we may add that the reading of Acts 2:38 given from the Syriac Peschito Version, in which the Apostle Peter commands baptism "in the Name of the Lord Jesus," is well supported by other ancient authorities, among them being (1) the Codex Bezae, which contains the Gospels and the Acts in Greek and Latin, with a few verses in Latin (11-15) from the Third Epistle of John—and which with the Fleury Palimpsest in Latin represents the "Western" text—that H. C. Hoskier, Sir William Ramsay, Professor A. C. Clark, and other modern authorities rank higher than the Sinaiticus and

INTERNATIONAL CHRISTIAN GRADUATE UNIVERSITY

"THE NAME" OF GOD IN THE SCRIPTURES 49

Vatican Codex (B) from which our English revised versions largely derive;¹ (2) the very ancient Egyptian Sahidic Version; and (3) the writings of Cyprian, one of the Ante-Nicene Fathers, who quotes Acts 2:38, including the Name Lord in the Name of the Lord Jesus Christ, in a Latin text antedating by about two hundred years the Vulgate and Greek manuscripts from which the Douay and English versions were largely translated.

VIII.

THE JEWS OF THE APOSTOLIC AGE NEVER "CALLED ON," OR INVOKED IN PRAYER, ANY OTHER NAME THAN THE NAME OF GOD, AND THAT NAME THEY HABITUALLY EXPRESSED AS "LORD"

"All that call on Thy Name" (Acts 9:14).

WE have already called attention to the fact that to the Jews of the apostolic age the Name Lord expressed the one essential eternal Being and proper designation of all that God is, and it was the only Name by which God was invoked by them in prayer for salvation, as well as for many other things, in that age.

Also it plainly appears that one to whom the significant words, "all that call on [or, invoke in prayer] Thy Name," were applied by a Jew of the apostolic age, could never have been believed to be anything less in His essential Being than one with, or the Lord God Himself. Hence when

¹ "Codex B. and Its Allies," H. C. Hoskier, 1914, and "The Primitive Text of the Gospels and Acts," A. C. Clark, 1914.

Ananias of Damascus told the Lord Jesus Christ that Saul had authority to bind, or arrest, "all that call on [or, invoke in prayer] Thy Name" (Acts 9:14) he ascribed Deity to the Lord Jesus Christ by reason of His possession of the Name Lord, which, according to the Acts, was the only Name ever called on, or invoked in prayer, and always as the Name of God, for salvation, as well as for many other things, by the Jews of the apostolic age.

St. Paul writes of the Christians of his day, not only as those "that call upon [or, invoke in prayer] the Name of the Lord," but also as "all that call upon [or, invoke in prayer] the Name of our Lord Jesus Christ" (I Corinthians 1:2, R.V., and D.V.), or, in other words, as all that call upon or invoke in prayer the Name ("Lord") of God the Father in and through the Name of the Lord Jesus Christ, His only-begotten Son; for the Messianic salvation was promised by the Lord God the Father only to those who (doubtless as a confession of belief and trust in Him for that salvation) should, in order to obtain the same, call on or invoke in prayer His Name "Lord" in the words, "Whosoever shall call on the Name of the Lord shall be saved" (Joel 2:32, LXX and D.V.).

Now let it be distinctly noted that Ananias of Damascus said to the Lord Jesus Christ, who appeared to him in a vision, "Lord, I have heard by many of this man [Saul, afterwards called Paul], how much evil he hath done to Thy saints [see Psalm 34:9, A.V., R.V., and D.V., which shows

that "saints" belong to none other than the Lord God] at Jerusalem; and here he hath authority from the chief priests to bind [or, arrest] all that call on [or, invoke in prayer] Thy Name" (Acts 9:13, 14).

From these words it clearly appears that Saul persecuted the Christians of those days because he believed them to be guilty of idolatry and blasphemy in calling on or invoking in prayer for salvation the Name ("Lord") of God the Father, in and through the Name of the Lord Jesus Christ, His co-eternal Son.

For to the Jews of the apostolic age worshipping or invoking in prayer—which is an act of worship—any other than the Lord God the Father was idolatry. And to those same Jews blasphemy meant, primarily, an assumption by, or an ascription to, others than the Lord God of Deity or of the prerogatives of Deity, as may be seen in Mark 2:1-12; John 8:56-59; 10:23-33, and elsewhere in the Scriptures.

We might pursue this line of proof much further, but sufficient has been shown to establish clearly and conclusively the Biblically revealed fact that the Name "Lord" in the Name of the Lord Jesus Christ is, primarily, the Name of God the Father in, secondarily, the Name of the Lord Jesus Christ, His only-begotten Son. Hence it is clearly apparent, in the light of the facts shown, that those who called on or invoked in prayer the Name of the Lord Jesus Christ for salvation, or for anything else, in those days called on or invoked in prayer the Name "Lord" of God the

Father in and through the Name of the Lord Jesus Christ, the Son of God; for in the one essential eternal Being and Name "Lord," the Lord God the Father and the Lord Jesus Christ His Son, are one.

And that is exactly what the Lord Jesus Christ declared to be the fact, and what the Jews who heard Him understood Him to declare, in the words, "I and the Father are one. Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I showed you from the Father; for which of these works do ye stone Me? The Jews answered Him, For a good work we stone Thee not, but for blasphemy, and [or, rather, even] because that Thou being a man makest Thyself God." (John 10:30-33, R.V., and D.V.).

Once more the Lord Jesus Christ declared Himself to be God. In His first declaration—two thousand years after Abraham was born—He declared, "Before Abraham was born, I AM" (Greek text), and only God could truly declare Himself "I AM" in that sense—that is, as the age-abiding, or eternal "I AM," as the Jews there present interpreted the declaration, in the light of their reading of Exodus 3:12-15 and Leviticus 24:11, 16 in the Greek Bible. The second time He declares: "I and the Father [that is, God] are one" [that is, one and the same thing (Greek *hen*), one God, as the Jews said they understood Him]. As on the first occasion the Jews started to stone Him for declaring Himself, "Before Abraham was born, I AM" (that is, God), so on the second occasion "the Jews took up stones again to stone Him,"

because, they said, that He being a man made Himself God; that is, He made Himself one with "the God of Abraham, the God of Isaac, and the God of Jacob," the Lord (or, eternal "I AM") of the burning bush. That this is what "God" meant to those Jews the context proves beyond all question.

And mark well, He did not say that He was one in purpose with the Father (that is, God), but that He and the Father (that is, God) are one¹—that is, one God. And that is undoubtedly what He intended to say, and that is what the Jews that stood by understood Him to say, as they said they did. They did not understand Him to say that He was merely one in purpose with God, as He might have most truly declared, and yet not say what He really did say, as His statement is frequently misinterpreted;² but He made Himself God, of the same essential eternal Being and Name Lord (or, "I AM") of God the Father.

No wonder that from their view-point, those Jews "took up stones again to stone Him," for to them an assumption by, or an ascription to, others than the Lord God, of Deity, or of the prerogatives of Deity was blasphemy, and that under their law was punishable with death by stoning, as we have already noted.

Again, the Lord Jesus Christ prayed: "Holy

¹ "One (*hen*). The neuter, not the masculine (*heis*), one person. It implies unity of essence" ("Word Studies in the New Testament," p. 197, Marvin R. Vincent, D.D.). The Latin *unum* used to translate *hen* means one and the same thing, i.e., identical in substance.

² On the supposition that the Greek *hen* must be used in the same sense in this passage and the one treated in the paragraph following this one. As a matter of fact, its context is not exactly the same in the two places.

Father, keep them [His disciples] in Thy Name [which by those Jewish disciples was expressed as Lord] which Thou hast given Me [the Lord Jesus Christ His Son], that they may be one [in spirit and name], even as We are [obviously, one in the essential eternal Being and Name Lord]" (John 17:11, R.V.).

Again, the Apostle Paul writes: "For though there be that are called gods, whether in heaven or on earth: as there are gods many, and lords many; yet to us [the apostles] there is one God the Father, of whom are all things, and we in Him [see Acts 17:28]; and one Lord, Jesus Christ, through whom are all things, and we through Him" (I Corinthians 8:5, 6, Greek text). From this declaration in the light of the context we learn that the "one God the Father," having "given" His Name—which is the Name Lord—to His Son the Lord Jesus Christ, He is revealed to men, and to be invoked for salvation and other things as the Lord God by mankind, only in and through the Name of the Lord Jesus Christ His Son. And that is exactly what the Lord Jesus Christ once said: "No one cometh [primarily, objectively; secondarily, subjectively] unto the Father [who is (the Lord) God] but through Me [the Lord Jesus Christ His Son]" (John 14:6, Greek text).

In the light of what has been already set forth by the writer it is now clearly apparent that from the time the Apostle Paul and his brother apostles had knowledge of the fact that the "one God the Father" had "given" His Name Lord to His Son, the then understood to be "one Lord, Jesus Christ,"

they and those whom they instructed in this great truth knowingly invariably invoked the Name "Lord," which is primarily of God the Father, and, secondarily of the Lord Jesus Christ, His Son, in and through the Name of the Lord Jesus Christ, the Son of God. So the only Lord God the Father revealed to men, and invoked in prayer for salvation and other things as the Lord God and worshipped by them, was revealed to, invoked in prayer, and worshipped by them in and through the glorified Person and Name of the Lord Jesus Christ, His Son. This fact is very clearly shown in the writings of St. Paul, where the Name Lord, with but few exceptions, appears as the Name of, and in the Name of, the Lord Jesus Christ and does not appear in connection with the expression, "God our [or, the] Father." For the Apostle Paul repeatedly writes of "God our [or, the] Father, and the [or, our] Lord Jesus Christ." In other words, with St. Paul, as a rule, the Name Lord as the Name of God appears only as the Name of, and in the Name of, the Lord Jesus Christ, and therefore must be called on or invoked in prayer only in and through the Name of the Lord Jesus Christ, God's only-begotten Son.

As with the Jews of the Apostle Paul's day the Messianic salvation was to be had only through a belief in, and calling upon, the Name Lord as the Name of God, Jewish believers in the Lord Jesus Christ during the apostolic age believed in, and called upon, that Name as the Name of God only in and through the Name of the Lord Jesus Christ, God's only-begotten Son. And says St. Peter, "In

[or, with, that is, with the invocation of] none other is there the [Messianic] salvation [see Acts 2:21]; for there is none other Name under heaven given among men in which [or, with which, that is, with the invocation—obviously through repentance and faith—of which] we must be saved” (Acts 4:12, Greek text). For the Messianic salvation is promised by the Lord God the Father only to those who shall call on Him, not as “Father,” but as Lord for the same (see Joel 2:32, LXX and D.V., and Acts 2:21; Romans 10:13, all versions).

And, according to the original apostolic teaching, He can be invoked in prayer for salvation only in and through the glorified Person and Name of the Lord Jesus Christ, His Son, as we have already shown. This fact shows with perfect clearness that, according to the Scriptures, the Lord God the Father recognizes no spiritual relationship—such as would be expressed by invoking Him as “Father”—between Himself and those who are not in spiritual union with Him in and through His Son.

Therefore it now clearly appears that the use of the word “Father,” or the term “our Father,” in invocations in prayer of God during the apostolic age by believers in the Lord Jesus Christ was not on the ground of a natural, so-called, common Fatherhood of God to all mankind, but exclusively on the ground of their spiritual relationship—realized through repentance towards, and confessed faith in, God in Christ—to God the Father in Christ.

So the present-day belief and teaching that Christ and His apostles taught a natural Fatherhood of God and brotherhood of men as a ground for spiritual communion with God and a spiritual unity of mankind is not according to the original apostolic teachings of the Scriptures (see John 1:10-12; Galatians 3:26-28; 4:6, R.V.).

PART II.

I.

CHRISTIAN BAPTISM

During and After the Apostolic Age

"There is no doubt that the writer of Acts regarded baptism as the normal means of entry into the Christian Church. There is also no doubt that he represents an early stage of Christian practice in which baptism was 'in the name of the Lord Jesus' (or, 'of Jesus Christ'), not in the triadic formula (Acts 2:38; 8:16; 10:48; 19:5)." (Professor Kirsopp Lake, D.D., in "Dictionary of the Apostolic Church," vol. I, p. 29.)

CHRISTIAN baptism is the initiatory rite of the religion of the Lord Jesus Christ; the testimony of the New Testament and the history of the Christian Church establish that as a fact beyond the shadow of a doubt.

For some eighteen hundred years that Church in its various branches has administered the rite usually with the use of the words, "I baptize thee [or, as in the Greek Orthodox Church, "—is baptized"] in the Name of the Father and of the Son and of the Holy Spirit." But those words were never used in baptism by the original apostles, or by the Church during the early days of its existence, according to the record of the Acts of the Apostles and the apostolic Epistles of the New Testament. According to that record, in the earliest manuscript readings and versions, all baptisms of those early days were commanded to be, or stated to have been, performed in, or with the invocation of, the Name of the Lord Jesus Christ.

For some eighteen hundred years this apparent discrepancy in the words used in baptism by the Church during and after the earliest days of the Christian era has been perplexing to many Christian theologians. Many explanations have been offered in attempts to clear up the mystery, but without success; for up to the present time there has not been offered an explanation that met all requirements of the case.

Startling as the statement may appear, the writer does not hesitate to declare that he is apparently in possession of the God-given explanation of the mystery, and he presents it herewith for the information of the Jews, the Christian Church, and the world, "that the Father may be glorified in the Son" (John 14:13), and that "the mystery of God in Christ" (an ancient reading of Colossians 1:2, from Clement of Alexandria, "Ante-Nicene Fathers," vol. II. p. 59, American edition) may be finished, precedent to still greater things to come.

II.

THE PROBLEM OF THE BAPTISMAL NAME AND ITS BIBLICAL SOLUTION

"Repent, and be baptized every one of you in the Name of the Lord Jesus for the remission of sins, so that ye may receive the gift of the Holy Spirit" (Acts 2:38, S.P.V.).

AS already noted, ever since, or since shortly after, the close of the apostolic age (about 100 A.D.) the Christian Church has used the words, "the Name of the Father and of the Son and of the Holy Spirit," in baptism, while the

Church of the apostolic age used the Name of the Lord Jesus Christ in the same rite, according to the Acts and the apostolic Epistles.

Some commentators have expressed the opinion that the Church of the apostolic age used the Name of the Lord Jesus Christ in baptism, and that the Church afterwards substituted the use of the words, "the Name of the Father and of the Son and of the Holy Spirit," in place thereof. As a matter of historical record such appears to have been the case.

To hold, however, as some critics have held for various reasons, that the words, "baptizing them in the Name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19), must be an interpolation in the original Gospel of St. Matthew is apparently not justified in the light of the fact that all manuscripts and versions of that Gospel without exception contain those words.

Assuming, therefore, that the words of Matthew 28:19 were actually spoken by the Lord Jesus Christ, how can that be reconciled with the obvious fact that, according to the Acts and the apostolic Epistles, Christian baptism in the apostolic age was invariably commanded and performed in the Name of the Lord Jesus Christ.

The answer to this question, which has remained unanswered for some eighteen hundred years, will be found in the original apostolic interpretation of the words, "the Name of the Father and of the Son and of the Holy Spirit," which follows in this book.

III.

THE ORIGINAL APOSTOLIC INTERPRETATION OF THE WORDS, "THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT"

"There is not the least doubt that the baptisms in the Acts were in the Name of Jesus only, but that does not necessarily mean that Jesus never spoke Matthew 28:19" (Professor John Alfred Faulkner, D.D., in "Crises in the Early Church," p. 13 f.).

ALTHOUGH the Lord Jesus Christ commanded His original disciples to "disciple all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19, Greek text), neither they nor the Church of the apostolic age ever literally repeated the words of that command in baptizing anybody, so far as the New Testament bears witness. So far as the New Testament shows, the rite of baptism during the apostolic age was commanded and took place "in" and "into" the Name of "the Lord" (A.V. and D.V.), or of "Jesus Christ" (A.V., R.V., and D.V.), or of "the Lord Jesus" (A.V., R.V., and D.V.), which, as we shall show, are in each and every instance but abbreviations of the full Name of the Lord Jesus Christ, or of the Lord Jesus, the Christ. There are no exceptions recorded. Any person can verify the accuracy of this statement by reading Acts 2:38; 8:16; 10:48; and 19:5 A.V., R.V., and D.V.

With but one exception (Acts 22:16) these verses contain the only record in the New Testament of "the Name" commanded to be, or stated

to have been, used in actual baptisms therein recorded. In other words, there is absolutely no support whatever to be found in the New Testament in "the Name" commanded to be, or stated to have been, used in actual baptisms therein recorded, for the teaching that has prevailed in the Christian Church for about eighteen hundred years, that, either by the original disciples or by the Church of the apostolic age, were ever used in baptism the words, "I baptize thee [or, "—is baptized"] in the Name of the Father and of the Son and of the Holy Spirit."

Lange's "Commentary on Matthew" (p. 558) quotes Meyer, an eminent commentator, as follows: "No trace is to be found of the employment of these words ["the Name of the Father and of the Son and of the Holy Spirit"] by the Apostolic Church."

And Professor George T. Purves, D.D., in his book, "Christianity in the Apostolic Age," p. 56, says: "The first record of their use [that is the use of the words, "the Name of the Father and of the Son and of the Holy Spirit"] in baptism is in The Teaching of the Apostles (about A.D. 100)."

It is interesting to note that "the first record" of the use of the words of the so-called "baptismal formula" of Matthew 28:19 is found, not in the New Testament, but in an uninspired document, however much truth it may contain.

So far as historical research has shown, the only authority—outside of the words of the original command, literally repeated—for the use of the words, "I baptize thee [or, "—is baptized"] in the Name of the Father and of the Son and of the

Holy Spirit," is that of tradition, descending it is true from very remote sources, but not from the original apostles or others in writing in the New Testament of the period including, and contiguous to, the day of Pentecost.

Now assuming that the baptismal command recorded in Matthew 28:19 was actually spoken by the Lord Jesus Christ before the day of Pentecost—when Christian baptism first took place—as the Christian Church has always believed, it appears that the original interpretation of the words, "the Name of the Father and of the Son and of the Holy Spirit," given by the Holy Spirit, through the Apostles Peter, Paul, and the others, and by the Church of the apostolic age on and after the day of Pentecost, "not in words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I Corinthians 2:13), is the original and true one.

IV.

THE TEACHING OF THE HOLY SPIRIT CONCERNING THE WORDS, "THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT"

"But the Comforter, the Holy Spirit, whom the Father will send [unto you] in My Name, He shall teach you [or, cause you to understand] all things, whatsoever I have said unto you" (John 14:26). "All things, yea, the deep things of God" (I Corinthians 2:10).

IF it can be certainly determined according to the Scriptures, and not according to any post-apostolic interpretation that is contrary thereto, in what "Name" baptism was commanded to take place on the day of Pentecost, that "Name,"

beyond all question, will prove to be "the Name of the Father and of the Son and of the Holy Spirit," as the Lord Jesus Christ intended it to be understood by the apostles and mankind.

In that memorable address of St. Peter, given under the anointing of the Holy Spirit who is also "the Spirit of Truth," on the day of Pentecost, he said among other things: "Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do [evidently, to be saved]?"

Now let this be kept distinctly in mind, that the reply of St. Peter to this question was inspired by the Holy Spirit, and that he had just been recorded as declaring that "God hath made that same Jesus whom ye have crucified both Lord and Christ," and that to St. Peter He is therefore, not simply "Jesus Christ," but the Lord Jesus Christ.

This is what St. Peter, filled with the Holy Spirit, replied: "Repent, and be baptized every one of you in the Name of [the Lord] Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise [of the outpoured Spirit and salvation, or remission of sins (see Luke 1:77), in response to the invocation, through repentance and faith, of the Name of the Lord (see Joel 2:28-32, LXX and D.V.)] is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:36-39, R.V.).

At this point let it be noted that the omission from the A.V., R.V., and D.V. texts, of the words, "the Lord," which we have supplied in brackets before the words, "Jesus Christ," in St. Peter's baptismal command not only deprives the Lord Jesus Christ of His essential eternal Name, which expresses and designates His essential eternal Being of Lord, or the Lord, and which God the Father "gave" Him (see John 17:11, R.V.) when He "made" Him Lord (see Luke 2:11, "there is born to you this day in the city of David a Saviour, who is Christ the Lord"), but it also obscures what now clearly appears to have been the original central teaching, or interpretation, of the revelation of God in Christ, through the Name of the Lord, in the Name of the Lord Jesus Christ, during the apostolic age.

That those words, "the Lord," belong in that very place in the complete apostolic baptismal "Name" is, also, clearly and convincingly shown in Acts 8:16; and 19:5, A.V., R.V., and D.V., where, in all three versions, the words, "the Name of the Lord Jesus," are given in the baptismal "Name" stated to have been used, but the word "Christ" is omitted.

To bring out more clearly and make plain this fact, the writer presents the comparative arrangement of the four Scripture readings now set forth from the Revised Version.

In noting this remarkable comparison let the reader recall the fact previously stated, that these four readings, with but one exception (Acts 22:16), contain the only record in the New Testament of

the baptismal "Name" commanded to be, or stated to have been, used in actual baptisms therein recorded.

Acts 2:38, R.V.: "And Peter said unto them, Repent ye, and be baptized every one of you
in the Name of [the Lord] Jesus Christ."

Acts 8:16, R.V.: "Only they had been baptized
into the Name of the Lord Jesus [Christ]."

Acts 10:48, R.V.: "And he commanded them to be baptized
in the Name of [the Lord] Jesus Christ."

Acts 19:5, R.V.: "When they heard this, they were baptized
into the Name of the Lord Jesus [Christ]."

The reader will note the remarkable fact that the four Scripture readings just set forth from the Revised Version include two pairs of identical, but obviously incomplete, baptismal Names. Now by supplying, or combining, the missing word or words in either pair of Names with those supplied by the other pair, we discover that the apostles and the Church of the apostolic age commanded and performed baptism "in" and "into" the Name of the Lord Jesus Christ. To deny that obvious fact would be, apparently, to deny the testimony of the Lord Himself as given in His holy written Word.

As already noted, the four readings set forth are from the Revised Version. We shall now examine the readings in the corresponding chapters and verses in the Acts of the Apostles of the Syriac Peschito Version.

In this very ancient version, which is believed by good authorities (Gwilliam, Bonus, and others) to represent a text much older¹ than that of the Greek manuscripts from which our English New Testament was largely derived, "the Name of the [or, our] Lord Jesus [Messiah or Christ]" appears in all four readings given. Acts 2:38 of that Version, as already noted, reads thus: "Simon [Peter] said unto them, Repent and be baptized every one of you in the Name of the Lord Jesus for the remission of sins, so that ye may receive the gift of the Holy Spirit."

It will be well for the reader to note that not only does "the Name of the Lord Jesus" appear in this reading in this very ancient version, but that baptism "in the Name of the Lord Jesus" is made absolutely necessary in order that those baptized may receive remission of sins and the gift of, or baptism with, the Holy Spirit.

The Douay Version of the Roman Catholic Church gives "the Name of the Lord Jesus," or of "the Lord Jesus Christ," in the record of the baptismal Name commanded to be, or stated to have been, used in Acts 8:16; 10:48; and 19:5, omitting the words "the Lord" from the baptismal "Name of [the Lord] Jesus Christ" in Acts 2:38. This

¹ "His view [that of G. H. Gwilliam] is shared by A. Bonus, who thinks Syriac Peschito 'scarcely later than the latter half of the second century.'" Hastings' "Dictionary of the Bible," vol. IV., p. 646.

is particularly interesting in view of the fact that this version gives the Name Lord, or the Lord, in "the Name of the Lord Jesus Christ," in a number of readings in the Acts where it does not appear in the Greek manuscripts and versions from which the Authorized and Revised versions were largely derived, and so gives a more important witness to the great truth we are bringing to the attention of the reader than do either the A.V. or R.V.

The Douay Version is a translation of the Latin Vulgate of Eusebius Hieronymus, or St. Jerome, which he made from then existing Latin and Greek, and possibly other, manuscripts and versions about 385 A.D., under the command of Damasus, then Bishop of Rome.

Cyprian, one of the Ante-Nicene Fathers ("a spiritual son and pupil of Tertullian," who was "the father of Latin Christianity"), who lived between the years 200 and 258 A.D., quotes Acts 2:38 from a manuscript or version antedating by many years the Vulgate and Greek manuscripts from which the Douay and English versions were translated, as follows: "Repent and be baptized every one of you in the Name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Epistles of Cyprian, Epistle 72, ch. 17, "Ante-Nicene Fathers," American edition).

The ancient Codex Bezae, which contains the Gospels and Acts in Greek and Latin, with a few verses in Latin from the Third Epistle of John, and which H. C. Hoskier, Sir William Ramsay, A. C. Clark of Oxford, and other authorities rank

higher than the Sinaiticus and Vatican Codex (B), from which the English revised versions largely derive,¹ also gives the full Name of the Lord Jesus Christ in the record of St. Peter's baptismal command in Acts 2:38, as does also the ancient Egyptian Sahidic Version, translated about 350 A.D.

It would have been a strange thing indeed if, after St. Peter had declared that "God hath made that same Jesus whom ye have crucified both Lord and Christ," he had failed to designate him "Lord" in his baptismal command on the day of Pentecost. And it is cause for thanksgiving to our Lord Jesus Christ that, both by comparison of Scripture with Scripture and scientifically accurate deduction therefrom, as well as in the readings of the Codex Bezae, the Syriac Peschito and Sahidic versions, and the writings of Cyprian, we are able to show that baptism on the day of Pentecost was commanded, and doubtless performed, in the Name of the Lord Jesus Christ.

Furthermore, "The Oldest Church Manual," or "The Teaching of the Twelve Apostles," to which Professor Purves refers in his book, "Christianity in the Apostolic Age," was discovered in the Jerusalem Monastery of the Greek Orthodox Church in Constantinople in 1873.

That book contains the oldest reference to the subject of Christian baptism outside of the New Testament. Eminent authorities believe that it was written in its original text between the years 100

¹ "Codex B, and Its Allies," H. C. Hoskier, 1914; "Primitive Text of the Gospels and Acts," A. C. Clark, 1914.

and 130 A.D., or just about the close of the apostolic age. The writer or writers of that book believed and declared that "the Name of the Father, and of the Son, and of the Holy Spirit" is "the Name of the Lord."

Here is the proof: In that book, in the seventh chapter and first verse we read: "Having first taught these [preceding] things, baptize ye into [or, rather, in] the Name of the Father, and of the Son, and of the Holy Spirit." This, it will be immediately and clearly seen, is a literal transcription of the baptismal command of the Lord Jesus Christ as recorded in Matthew 28:19, so far as "the Name" in which baptism was commanded to be performed is concerned. In the ninth chapter and fifth verse of the same book we read: "Let no man partake of your Eucharist, except those baptized into the Name of the Lord."

It is perfectly apparent that to the writer or writers of these words, in some sense not explained in "The Teaching," baptism "into [or, rather, in] the Name of the Father, and of the Son, and of the Holy Spirit," as stated in the first verse of the seventh chapter, was understood to be baptism "into the Name of the Lord," as stated in the fifth verse of the ninth chapter. And it also is apparent that this baptism, "into the Name of the Lord," was baptism "into the Name of Lord" in and through "the Name of the Lord Jesus Christ." This is clearly shown, first, in the fact that following the words just quoted from the fifth verse of the ninth chapter these words appear, "For the Lord has said, Give not that which is holy to the

dogs"—that being a statement of the Lord Jesus Christ recorded in Matthew 7:6; and, second, in the fact that the Lord Jesus Christ was the "one Lord" (I Corinthians 8:6) "in" and "into" whose Name baptism was commanded and performed during the apostolic age, according to the testimony of the New Testament upon the subject. (See Acts 2:38, restored reading; 8:16; 10:48, restored reading; 19:5; 22:16; A.V., R.V., Codex Bezae, Syriac Peschito and Sahidic versions, and the writings of Cyprian.)

Irenaeus, one of the Ante-Nicene Fathers, was a disciple of Polycarp, who was a disciple of the Apostle John, the disciple of the Lord Jesus Christ. Irenaeus lived between 120 and 202 A.D. The following quotation from "Fragments from the Lost Writings of Irenaeus," which will be found in "The Ante-Nicene Fathers," vol. I. p. 574, also bears testimony to the use of the Name of the Lord Jesus Christ in Christian baptism shortly after the close of the apostolic age:

"'And dipped [LXX, baptized] himself' says the Scriptures, 'seven times in Jordan' (2 Kings 2:14). It was not for nothing that Naaman of old, when suffering from leprosy, was purified upon his being baptized [note: self-baptized] but (it served) as an indication to us. For as we are lepers in sin, we are made clean by means of the sacred water and the invocation of the Lord, from our old transgressions: being spiritually regenerated as new-born babes, even as the Lord has declared: 'Except a man be born-again through water and

the Spirit, he cannot enter into the kingdom of heaven' (John 3:5)."

It appears from these words that with Irenaeus baptism "in the Name of the Father and of the Son and of the Holy Spirit," which he mentions in another part of his writings, was baptism "in [or, with, that is, with the invocation of] the Name of the Lord," in and through the Name of the Lord Jesus Christ; for he distinctly declares that baptism in his day—which included his own, for he says, "we are made clean," etc.—was accompanied with the invocation of the Lord. And he positively identifies "the Lord" whose Name was apparently invoked in baptism by himself and others—as by St. Paul, as related by him in Acts 22:16, R.V.—in the words, "the Lord [plainly, 'the same Lord'] has declared except a man be born-again through water and the Spirit, he cannot enter into the kingdom of heaven"; and that quotation is, in substance, from the lips of the Lord Jesus Christ, as recorded in John 3:5.

In all of this Irenaeus is in perfect agreement with the New Testament, although not in agreement with the traditional teaching upon the subject, so far as the expression of the Name is concerned, which has been accepted for the last eighteen hundred years; for, as we have already shown, the Lord Jesus Christ was the only Lord "in" (or, with, that is, with the invocation of) whose Name baptism¹ was commanded and performed during the apostolic age according to the New Testament.

¹ As to the original Biblical meaning of baptism "in" and "into" the Name of the Lord Jesus Christ, see Appendix 3.

V.

THE ORIGINAL APOSTOLIC TEACHING
CONCERNING THE NAME LORD IN THE
NAME OF THE LORD JESUS CHRIST
ACCORDING TO THE SCRIPTURES

"But the eleven disciples went into Galilee, to the mountain where Jesus appointed them. And seeing Him, they worshipped Him; but some doubted. And having come to them, Jesus spoke to them, saying, All authority [or, power] has been given to Me in heaven and on earth. Go ye therefore, and disciple [or, make disciples of] all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit; teaching them to observe [see Matthew 23:3, which shows the sense in which the Lord Jesus Christ used the word] all things whatsoever I commanded you. And, lo, I AM with you [see, Mark 16:20] all the days, even unto the consummation of the age" (Matthew 28:16-20, from the Greek text).

"And he [St. Peter] commanded them to be baptized in the Name of the Lord Jesus Christ" (Acts 10:48, D.V.).

IN the first of the two quotations given above we present the Lord Jesus Christ's baptismal command to His disciples; and, in the second, we quote St. Peter's interpretation of that command.

And now may it be distinctly noted that the Lord Jesus Christ did not command His disciples to baptize in the Names (plural) of the Father, and of the Son, and of the Holy Spirit, but in the Name (singular) of each and all of "the Persons"—"Father, Son, and Holy Spirit"—in the Triunity of God.

In the light of this, and other facts set forth in this book, it appears to the writer, as it apparently appeared to the original apostles and disciples of the Lord Jesus Christ, that the words, "the Name of the Father and of the Son and of the Holy Spirit," primarily refer to, but do not express, the so-called "ineffable [or, unutterable] Name" of all that God is; that Name which expresses both the one essential eternal Being and proper designation of "the Triune God,"—"Father, Son, and Holy Spirit,"—and which was expressed by the Lord Jesus Christ and His apostles and disciples as the Name "Lord," or "the Lord," in the languages used by them.

The Spirit of Truth—according to the Scriptures—revealed to those apostles and disciples and to the Church of the apostolic age the fact that "the Name of the Father and of the Son and of the Holy Spirit" is the Name Lord, revealed to mankind, and therefore invocable in prayer and otherwise primarily and always for salvation by mankind only in and through the Name of the Lord Jesus Christ, the Son of God.

For according to Matthew 28:19 the Lord Jesus Christ commanded His disciples to "disciple all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit"; but those disciples never used or commanded the use of those words in baptism, according to the Acts and the apostolic Epistles. According to their testimony, which is also the testimony of the Holy Spirit, baptism was never commanded nor performed during the apostolic age in (or, with, that is, with

the invocation of) any other name than the Name Lord, in and through the Name of the Lord Jesus Christ, the Son of God. And that was doubtless for the reason that, as St. Peter declared: "There is none other name [than the Name Lord (see Isaiah 43:11, A.V., R.V., and D.V., and Joel 2:32, LXX and D.V.) in the Name of the Lord Jesus Christ (see Acts 2:21, 38, restored; 7:59, 60; 8:16; 9:14, 21; 10:48, restored; 16:31; 22:16; Romans 10:8-15; I Corinthians 1:2; 8:6; and Philippians 2:9-11, R.V. and D.V.)] under heaven given among men in which [or, with which, that is, with the invocation—obviously through repentance and faith—of which] we must be saved" (Acts 4:12, Greek text).

While the Name of God, expressed as Lord, does not appear in the Name of the Lord Jesus Christ in the A.V. or R.V., or in the Greek manuscripts and versions from which they were derived, in any part of the account of the healing of the lame man, at "the gate of the temple called Beautiful," by the apostles Peter and John "in [or, with, that is, with the invocation of] the Name of the Lord Jesus Christ"; yet it does so appear in that account in the Syriac Peschito Version, in the Fleury Palimpsest, which is a sister manuscript of the Codex Bezae in its Western text and of the same antiquity in many of its readings, and in the Douay Version, as is shown hereafter.

It is undeniably evident, according to the Scriptures, that the one Name invoked in baptism for the remission of sins during the apostolic age was the only "Name under heaven given among men

in which we must be saved"; and unless it can be shown from the Scriptures that "the Name of the Father and of the Son and of the Holy Spirit" is in some sense the only "Name under heaven given among men in which we must be saved," the invocation of those words in the rite of baptism is utterly void of any saving effect or significance.

As already shown, to the Jews of the days of New Testament history—and the Lord Jesus Christ and His apostles and disciples were, humanly speaking, numbered among such—the one Name in the languages used by them that expressed both the one essential eternal Being and proper designation of God was the Name Lord; and it is a remarkable fact that that Name is the only Name that applies or is applied in the Scriptures (LXX, A.V., R.V., and D.V.) to each and all of "the Persons" in "the Trinity of God."

To illustrate, we read, first, of "Lord our [or, the] Father"; second, of "Lord [or, the Lord] Jesus Christ" the Son; and then of "Lord [or, the Lord] the Spirit." So we now clearly see that, in a very true Biblical sense, the Name Lord is "the Name of the Father and of the Son and of the Holy Spirit." And it was with the invocation of that Name, and of that Name only, in and through the Name of the Lord Jesus Christ, that all the baptisms of the apostolic age took place—and all the apostolic blessings or benedictions were pronounced, and all miracles were performed, and all prayers in which the Name Lord was invoked, were offered. This fact the Acts and the Epistles

ever increasingly clearly and conclusively show the nearer we approach to their original readings.

It is true that the Name Lord is missing in "the Name of [the Lord] Jesus Christ" in a number of readings in the Greek manuscripts from which the Authorized and Revised versions were derived; but in a number of admittedly very ancient manuscripts and versions of the Acts and Epistles the Name appears in those very places.

In addition to the witness of the very ancient manuscript readings and versions to the fact just stated, *we have the witness of the context* in the later manuscript readings and versions which points unerringly to the presence in the original manuscripts and versions of the Name Lord in "the Name of [the Lord] Jesus Christ" in those very passages, and so clearly indicates the deletion, or omission, of that Name in those passages in the later manuscripts and versions.

To illustrate: Having in mind the now fully established Biblical significance of the word Lord as the Name of God in the Name of the Lord Jesus Christ, let us note that when the jailer at Philippi inquired of Paul and Silas what he should do to be saved, in the words, "Lords [not "sirs," for the Greek word is *kurioi*, which primarily means "lords," for to this Gentile jailer there were "lords many"], what must I do to be saved"? (Acts 16:30), they replied, "Believe in the Lord [the apostles "one Lord"] Jesus [Christ] and thou shalt be saved" (Acts 16:31). From these words it clearly appears that, according to the apostles, a belief in the Lord Jesus Christ (that is, a belief

in God in Christ, see John 12:44) is the primary condition of salvation.

This interpretation is also consistent with the immediate context, for of the jailer—following his belief in the Lord Jesus Christ, doubtless confessed in his baptism—it is said: "And [after his baptism] he brought them into his house, and set meat before them, and rejoiced greatly with all his house, having believed in God" (Acts 16:34, Greek text). From this statement we learn, that in believing in the Lord Jesus Christ, the jailer had believed in God; that is, he had believed in God in Christ. This is consistent with the teachings of St. Paul in Romans 10:8-14.

It is therefore absolutely necessary that men should believe in the Lord Jesus Christ—that is, believe in God in Christ—in order to be saved. And according to the teaching of the apostles, not only should they believe in Him as Lord, but they should confess His Name Lord, as the Name of God, the Name of all that God is, in prayer for salvation. And that is exactly what Ananias of Damascus commanded Saul, afterwards Paul, to do in his baptism, in the words, according to the Revised Version, "Arise, and be baptized, and wash away thy sins [Syriac, while] calling on [or, invoking in prayer] His Name," (that is while calling on, or invoking in prayer, the Name of the Lord Jesus Messiah, or Christ, for the Messianic salvation. Acts 22:16, R.V.).

At this point it is of commanding importance for us to note distinctly the Biblically stated fact that it is, primarily, necessary for men to believe—

not merely in "Jesus,"—but in the Lord Jesus Christ, or God in Christ, as revealed by His Name Lord in the Name of the Lord Jesus Christ, in order to be saved. The supreme importance of keeping this fact in mind will be clearly seen by the reader in the light of the evidence which immediately follows.

When Philip preached to the treasurer of Queen Candace as he rode with him in his chariot, the English versions—according to the Greek manuscripts and versions from which they were derived—tell us, "he preached unto him Jesus," but the Syriac Peschito Version, which as already noted is believed by good authorities to represent a text much older than that from which our English New Testament was translated, reads thus, "He began to preach to him concerning our Lord Jesus" (Acts 8:35); and that reading, as the reader will note, is perfectly consistent with the context and the teaching of St. Paul, in Acts 16:31; II Corinthians 4:5, and elsewhere, whereas the former reading is not. Acts 8:35 is lacking in the Codex Bezae, in both Latin and Greek, but the ancient Sahidic Version supports the reading of the Syriac Peschito Version, recording the fact that Philip preached "the Lord Jesus Christ" to the treasurer of Queen Candace, and not merely "Jesus."

Our English versions read: "When they [the Samaritans] believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized"—the immediate context tells us "in [or, into] the Name of the Lord Jesus"—"both men and women." But the

Syriac Peschito Version tells us: "When they [the Samaritans] gave credence to Philip, as he preached the Kingdom of God in the Name of our Lord Jesus Messiah [or, Christ], they were baptized"—the immediate context tells us "in the Name of our Lord Jesus"—"both men and women" (Acts 8:12, 16). The latter reading is consistent with its immediate context, but the former plainly is not.

Our English versions state that St. Peter commanded the lame man "at the gate of the temple called Beautiful" in the words, "in the Name of Jesus Christ of Nazareth [the Greek reads, the Nazarene] rise up and walk." But the Syriac Peschito Version tells us that St. Peter used these words: "In the Name of our Lord Jesus Messiah [or, Christ] the Nazarene, rise up and walk" (Acts 3:6).

The Douay Version, translated from the Vulgate of St. Jerome, states that St. Peter declared (in Acts 4:10): "Be it known to you all, and to all the people of Israel, that by [Latin, in] the Name of our Lord Jesus Christ of Nazareth . . . this man stands here before you whole." The Fleury Palimpsest is even more emphatic, reading thus, "In the Name of the Lord Jesus Christ of Nazareth . . . this man stands before you whole, and in no other Name." In the light of the fact that St. Peter is recorded as having almost immediately afterward declared—of the Name in (or, with, that is, with the invocation of) which the miracle was performed—"There is none other Name under heaven given among men in which [or, with which, that is, with the invocation—obviously through

repentance and faith—of which] we must be saved” (Acts 4:12, Greek text). And, furthermore, when it is recalled that the Scriptures bear witness to the fact that there is but one Saviour, namely, “the Lord,” in the words: “I, even I am the Lord, and beside me there is no Saviour” (Isaiah 43:11 A.V., R.V., D.V., and Jewish Version), and that only through the invocation of the Name of that Lord is the Messianic salvation promised, in the words, “Whosoever shall call on the Name of the Lord shall be saved” (Joel 2:32, LXX, and D.V.), it becomes clearly and undeniably evident that the miracle was performed “in [or, with, that is, with the invocation of] the Name of the Lord Jesus Christ,” even if the Name Lord, in this as in other instances, has been left out of the later manuscripts and versions.

Our English versions state, of the apostles, that “daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” But the Syriac Peschito Version tells us that the apostles “ceased not to teach daily, in the temple, and at home, and to preach concerning our Lord Jesus Messiah [or, Christ]” (Acts 5:42). Both the Codex Bezae and Sahidic Version support this reading. This Syriac Peschito, Codex Bezae, and Sahidic reading, in the light of the context—especially noting the reading of Acts 28:30, 31 in all versions—clearly appears to be the correct one; whereas the reading of the English versions and of the manuscripts and versions from which they were derived is shown to be imperfect.

Again, our Authorized and Revised versions tell

us in the case of the healing of Aeneas of Lydda: “Peter said unto him, Aeneas, Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose. And all that dwelt at Lydda and in Sharon saw him and they turned to the Lord”—that is, they turned to the apostles, “one Lord, Jesus Christ.” But the Douay Version declares that St. Peter said to him: “Eneas, the Lord Jesus Christ healeth thee: arise and make thy bed. And immediately he arose. And all that dwelt at Lydda and Saron saw him; who were converted to the Lord,” that is, they were converted or turned, for the two words mean the same thing, to the Lord Jesus Christ (Acts 9:34, 35). Both Codex Bezae and the Sahidic Version support this reading in the Syriac Peschito and Douay Versions, as also does the Fleury Palimpsest.

Some so-called Bezan manuscripts say that St. Peter raised Tabitha, whose case is related in Acts 9:36-42, from the dead “in the Name of the Lord Jesus Christ.” Our English versions following Greek manuscripts state that St. Peter “kneeled down, and prayed, and turning to the body, he said, Tabitha, arise.” The Bezan reading is consistent with the context; the Greek reading followed in the A.V. and R.V. is not.

In Acts 14:8-10 our English versions declare that St. Paul—who in his Epistle to the Colossians says, “And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus” (Colossians 3:17)—commanded the lame man at Lystra *in his own name* thus: “Stand upright on thy feet.” But the Syriac Peschito Version tells us that St. Paul said

to this lame man, "In the Name of our Lord Jesus Messiah [or, Christ], I say unto thee, Rise upon thy feet." The Codex Bezae and the Sahidic Version give substantially the same reading in this passage, including the Name Lord, in accord with the Syriac Peschito Version and the Fleury Palimpsest against the apparently incomplete readings of the Greek manuscripts from which our English A.V. and R.V. were derived.

Furthermore, in his great work, "Against Heresies," written between 182 and 188 A.D., Irenaeus says, "And again, at Lystra of Lycia (Lycaonia) when Paul was with Barnabas, and in the Name of our Lord Jesus Christ had made a lame man to walk who had been lame from his birth," etc. ("Ante-Nicene Fathers," Irenaeus, "Against Heresies," vol. I, ch. 12, p. 434.)

It clearly appears from these words of Irenaeus that he possessed, and quoted from, a manuscript or version containing a reading of Acts 14:8-10 practically the same as that appearing in the same passage in the Syriac Peschito Version, the Fleury Palimpsest, and the Codex Bezae, in which St. Paul, in perfect consistency with his teaching to "do all [things] in the Name of the Lord Jesus" (Colossians 3:17), is recorded as commanding the lame man at Lystra "in the Name of our Lord Jesus Christ" to rise upon his feet. And this, let it be noted, was about two hundred years before the writing of the Vulgate and the Greek manuscripts from which our English translations were made.

In Acts 18:4, our Authorized and Revised versions say that St. Paul at Corinth "reasoned in the

synagogue every sabbath, and persuaded the Jews and the Greeks." But the Douay Version declares, in this same verse, that St. Paul "reasoned in the synagogues every sabbath bringing in the Name of the Lord Jesus, and he persuaded the Jews and the Greeks." This, which is also the reading of the Fleury Palimpsest, is supported by the Codex Bezae, as restored by Blass, in the reading, "And entering into the synagogue he reasoned every sabbath day, inserting [or, bringing in] the Name of the Lord Jesus, and he was persuading not only Jews but also Greeks." (See Acts 9:10-15.)

In the light of the foregoing readings from the Ante-Nicene Fathers, Codex Bezae, Fleury Palimpsest, Syriac Peschito, Sahidic, Douay, Authorized and Revised versions, so far as they include or fail to include the Name Lord in "the Name of [the Lord] Jesus Christ," it appears that the more frequent presence of that Name in that connection in those readings is a characteristic of the more ancient rather than of the more recent texts. This is clearly shown in the readings quoted from Cyprian and Irenaeus, dated at from 182 to 258 A.D., which substantially agree with the readings in the same passages in either the Codex Bezae or Syriac Peschito Version, or both, as against the apparently imperfect readings in the same passages in the Greek manuscripts, dated not earlier than from about 400 to 500 A.D., from which our Authorized and Revised versions were translated. This also clearly indicates that both the Codex Bezae and the Syriac Peschito Version represent more ancient texts than do the Greek manuscripts

mentioned above, whatever dates may have been assigned to the former.

And this same conclusion has been reached by Dr. Albert C. Clark, Corpus Professor of Latin, Oxford University, in his book "The Primitive Text of the Gospels and Acts." After a masterly comparison of the texts of the principal New Testament manuscripts and a number of important versions, in which he discovers, and shows, many omissions of words and in some instances of lines and parts of lines, in those manuscripts and versions, Professor Clark declares:

"The primitive text is the longest, not the shortest. It is to be found not in the Sinaiticus nor Vaticanus, or in the majority of Greek manuscripts [from which our English versions were principally translated], but in the 'Western' family, i.e., in the ancient versions and the Codex Bezae." "The most striking fact is that the earliest Fathers all agree with Z [the "Western" family, which includes not only the Codex Bezae, but the Syriac Peschito, Sahidic and Old Latin versions]." "Thus Lake, after referring to the quotations of Irenaeus (cent. ii), Tertullian (cent. ii/iii), and Cyprian (cent. iii), says, 'it is precisely these Fathers, especially Cyprian, who appear to have habitually used a Western text of the most pronounced character and to have used no other.' The quotations of Justin point to the same conclusion, and the Diatessaron of Tatian, a harmony of the Gospels formed in the second century, is a member of Z [that is, of the "Western" family]." "Lake also finds support for Z readings in sub-apostolic litera-

ture, e.g., the Didache [which is "The Teaching of the Twelve Apostles"], which may belong to the first century."

In concluding his remarkable book Professor Clark declares:

"The oldest text is that quoted by the earliest Fathers, and rendered in the most ancient versions. The Z family presents the text which was used by the predecessors of Origen, and can boast of a series of witnesses going back to the generation which succeeded the apostles. In Z, therefore, I recognize the primitive text."

And this, Z, is the text that the writer finds most perfectly confirms his astonishing findings in this study of the Name of God. But he would caution his readers not to assume from this fact that the "Western" family of manuscripts and versions has not suffered at all from faulty transcription or intentional deletions. The Rev. E. S. Buchanan, M.A., B.Sc., Editor of "Old Latin Biblical Texts," "Sacred Latin Texts," etc., bears testimony to our findings in these words:

"My unremitting study of Western manuscripts for the last thirty two years has shown me more than one hundred cases in which letters and words in Western manuscripts *as first written* have been altered—always in one direction, to take away from the Deity of Christ, and never in one single instance altered so as to bring out more clearly the witness of the first disciples to the Deity of Christ."

It would have been a strange thing indeed if only the "Western" family of manuscripts and

versions had suffered deletions, omissions, and substitutions; as a matter of fact that such has not been the case is clearly shown in the present book.

Before leaving the consideration of the subject of deletions and omissions in the later manuscript readings and versions of the Acts, such as are plainly shown in this book, the writer would advise the reader that the fact of such deletions and omissions has been known to textual critics for many years; but it appears that never before the present disclosure of the apparently deliberate deletion or omission of the Name Lord from "the Name of [the Lord] Jesus Christ," especially in accounts of baptisms and miracles, have such deletions and omissions so plainly indicated a deliberate purpose to obscure the, now perfectly apparent, basic apostolic teaching of the revelation of God in Christ, through the Name of the Lord in the Name of the Lord Jesus Christ.

The writer has noted other omissions similar to those already shown of the Name Lord from "the Name of [the Lord] Jesus Christ" in the Greek manuscript readings, and in the English versions derived therefrom (notably that in Romans 3:26, where the words, "our Lord Jesus," are found in the Syriac Peschito Version, but only the word "Jesus" appears in the Greek manuscript readings, as is shown in our English versions derived therefrom), but enough has been shown to establish fully the fact of such deletions or omissions and other instances will be noted at some future time, God willing.

The writer will not attempt at this time to ac-

count for the obvious omissions in many manuscripts and versions of the New Testament in numerous instances of the Name "Lord" from "the Name of [the Lord] Jesus Christ," but for the present will be content to submit the facts already disclosed, by the grace of the Lord Jesus Christ, to the writer during his investigations and research work in this field, for the prayerful consideration of "all that call upon [or, invoke in prayer] the Name of our Lord Jesus Christ [or, Messiah], in every place, their Lord and ours" (I Corinthians 1:2, R.V.),

VI.

IN CONCLUSION

"And now the Lord God hath sent me, and His Spirit" (Isaiah 48:16, Jewish, Revised, and Douay versions).

IN conclusion we would note, first, that it now clearly appears that the words, "the Name of the Father and of the Son and of the Holy Spirit," reveal and declare the fact that there are "three Persons" in the Godhead, by revealing and declaring that "the Father and the Son and the Holy Spirit" possess and are included in one essential eternal Being and Name of God.

Moreover that Being and Name, according to the Lord Jesus Christ and the New Testament, is the Being and Name of Lord, which is primarily of God the Father, who was revealed to the believers in God in Christ of the apostolic age, and was

therefore invoked by them in prayer for the Messianic salvation (and other things) as the Lord God, exclusively in and through the Person and Name of the Lord Jesus Christ, the Son of God.

This was in perfect accordance with the declaration of the Lord Jesus Christ recorded in John 14:6, Greek text, "No one cometh [primarily, objectively; secondarily, subjectively] unto the Father [who is (the Lord) God] but through Me [the Lord Jesus Christ, His Son]."

So the Christians, or disciples of the Lord Jesus Christ, of the apostolic age were described by St. Paul—to whom but "one Lord, Jesus Christ" (see I Corinthians 8:6) was revealed, and therefore invoked in prayer—not only as those who "call on the Name of the Lord," but also as "all that call upon the Name of our Lord Jesus Christ in every place, their Lord and ours" (I Corinthians 1:2, R.V.). "For," says St. Paul, "in Him dwelleth [the Greek text says, permanently-dwells] all the fulness [or, completeness] of the Godhead [that is, all that God is] bodily" (Colossians 2:9).

And, secondly, we would note and call attention to the remarkable fact that there is no promise in either Old or New Testament of the Messianic salvation—which is the salvation of the Lord Jesus Messiah, or Christ—to those who may believe in, and call upon or invoke in prayer, God as "Father" for the same, but only to those who shall call upon or invoke in prayer God as "Lord" (see Joel 2:32, LXX and D.V.; Acts 2:21; Romans 10:4-15 all versions), which, primarily, is the Name of God the Father.

And this Name, according to the Acts and the Epistles, must be invoked in prayer for the Messianic salvation (as a confession of belief and trust in God in Christ, or in the Father in the Son,—see John 12:44—for the same) in and through the Name of the Lord Jesus Christ, God’s co-eternal Son.

Thus the Name “Lord,” in the Name of the Lord Jesus Christ, becomes the only “Name under heaven given among men in which [or, with which, that is, with the invocation (through repentance towards and faith in God in Christ) of which] we must be saved” (Acts 4:12, Greek Text).

And this belief and trust in, and calling upon the Name Lord of God in Christ for salvation, according to the original apostolic teaching and practice, must be by the one who seeks salvation, and not by another in that one’s behalf, as note: “Whosoever shall call on the Name of the Lord shall be saved” (Joel 2:32, LXX and D.V.; Acts 2:21; 16:31; 22:16; Romans 10:4-15, A.V., R.V. and D.V.).

And that Name Lord, as the Name of God,—that is, as the Name of all that God is,—as already noted, must be called on or invoked in prayer in and through the Name of the Lord Jesus Christ, precisely as Saul was instructed by Ananias of Damascus to do, in the words, according to the Revised Version, “Arise, and be baptized [the Greek word here, *baptisai*, translated, be baptized, is in the middle voice, and, in its primary reflexive sense, means, baptize thyself, as the Jews always have

baptized their adult proselytes, by self-immersion,¹ although such baptisms have been attributed by them to the ones authorizing or commanding them]² and wash away thy sins [S.P.V., while] calling on His Name”—that is, while calling on the Name Lord (which is “the Name of the Father and of the Son and of the Holy Spirit”) in and through the Name of the Lord Jesus Christ, God’s co-eternal Son (Acts 22:16, R.V.).

In the conclusion just set forth the reader will note that there is clearly and conclusively presented the complete solution of the eighteen centuries’ mystery and problem of the baptismal Name of Matthew 28:19. He will further observe that in that solution there is also presented, strictly according to the Scriptures, the original apostolic baptismal Name, the proclamation of which by St. Peter on the day of Pentecost opened the Kingdom and Church of God in Christ to all those who, through repentance towards, and faith in, God in Christ,

¹ NOTE: As to Jewish and early Christian self-baptism, see Dr. John Lightfoot’s “*Horae Hebraicae et Talmudicae*,” vol. II, pp. 53-67; Eder-sheim’s “*Life and Times of Jesus the Messiah*,” vol. II, pp. 745-747; Dr. Adam Clarke’s “*Commentaries*,” Matthew, comments on ch. 28; Mark, on Baptism, after ch. 16; Acts, comments on ch. 8; 38, 39; Dr. W. Sanday, in article on Jesus Christ, in “*Hastings’ Dictionary of the Bible*,” vol. II, p. 610; “*The Pulpit Commentary*,” Matthew 3:1-12, pp. 67 and 89. “The individual who desired to become a Jew was conducted to the bath, and there immersed himself in the presence of the Rabbis, who recited to him portions of the Law (cf. Plummer, art., ‘Baptism,’ in H. D. of B., vol. I, p. 239 f, for other references).”—“*Dictionary of The Apostolic Church*,” vol. II, “*Proselyte*,” p. 285.

“From before the Christian Era one part of the convert’s admission to Judaism was constituted by a ceremonial self-immersion—*tebilah*, or baptism.” “And self-administered baptism [by immersion] seems to have been the primitive Christian method.”—From “*The Jewish Antecedents of the Christian Sacraments*,” 1928, by Rev. F. Gavin, Ph.D., Th.D., Professor Ecclesiastical History, The General Theological Seminary, New York, and a recognized expert in Rabbinic studies, dogmatic theology, and ecclesiastical history.

² But no baptism by self-immersion of either Jewish proselytes, or apparently of Christian believers in the early Church, was valid in the absence of such authority or command.

called on the Name Lord of God the Father in and through the Name of the Lord Jesus Christ His co-eternal Son.

All hail the power of Jesus' Name;
Let angels prostrate fall;
Let every tongue His Name confess,
And own Him Lord of all!

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace;
And own Him Lord of all!

Let every nation, every tribe,
On this terrestrial ball,
To Him true Deity ascribe,¹
And own Him Lord of all!

EDWARD PERRONET, alt. by W. P. H.

POSTSCRIPT

Professor Townsend suggested that it might be well for the writer to tell the world why the great truth, which is revealed in this book, of the Name of God and its relationship to the Lord Jesus Christ, so long remained in obscurity.

In reply to that question the writer would simply say that he has no information to impart upon the subject. But he may be permitted to observe, that it appears that, had the original manuscript readings not been deleted in the ways herein clearly shown, thus greatly obscuring the teaching, and

¹ "For in Him dwelleth [the Greek reads, permanently-dwells] all the fulness [or, completeness] of the Godhead [that is, all that God is] bodily" (Colossians 2:8).

had not other than the original apostolic interpretation of the words, "the Name of the Father and of the Son and of the Holy Spirit," come into full possession of the field, the original interpretation would doubtless have continued to be accepted.

The most beautiful and blessed feature in the recovered original apostolic interpretation of "the Name of the Father and of the Son and of the Holy Spirit," as "Lord," and its relationship to the Lord Jesus Christ is the fact of its re-establishing in the understanding of mankind the original apostolic status of the Lord Jesus Christ; and, next to that, is the fact that it in no way minimizes the Biblically clearly revealed Tri-unity in God which the words of Matthew 28:19 undeniably declare.

PART III.

APPENDIX 1

HEBRAISMS

A Hebraism is "a manner or custom peculiar to the Hebrews; specifically, an idiom, expression, or manner of speaking peculiar to the Hebrew tongue" (Century Dictionary, p. 2765).

BELIEVING that the true meaning of Scripture teaching is the original meaning, the writer has made a constant effort to determine that original meaning and give an interpretation based upon it.

The original Scriptures of both Old and New Testaments, with the supposed exception of the writings of St. Luke, which are Hebraic to an eminent degree, were written by Hebrews. In order to a correct understanding of those Scriptures they must be interpreted according to their original Hebrew meanings. By reason of translation from the original writings, with the changed meanings that frequently characterize such translations, some of the original Hebrew meanings have been lost.

It is one of the objects of the writer to restore, so far as may be possible at the present time, the original, and therefore true, meanings of the Scriptures of the Old and New Testaments in the field covered by this study of the Name of God.

Doubtless the restoration of original Hebrew meanings in the Scriptures herein set forth is likely to be somewhat disturbing to some traditional interpretations, understandings, and views. But if truth, rather than mere tradition, is to be served, then tradition must be discarded, so far as the truth may require.

There are a number of Hebraisms in both Old and New Testaments. One of the most common of these is the use of a word pronounced *be* in the Hebrew, and *en* when translated into the Greek, corresponding to the preposition "in" in the English, to express the idea of "with."

We now submit several illustrations of the fact just stated. The last part of Genesis 4:26, literally translated from the Hebrew, so far as the preposition *be* is concerned, reads, "Then began men to call [or, invoke] in the Name of the Lord." As rendered in our English versions this sentence reads, "Then began men to call [or, invoke] upon the Name of the Lord." But the original meaning of the same in Hebrew thought is expressed in the words: "Then began men to call [or, invoke] with [that is, with the invocation of] the Name of the Lord." (See, also, Genesis 12:8; 13:4; 21:33; 26:25, where, in the Hebrew, the same grammatical construction occurs.)

I Samuel 17:45, literally translated from the Hebrew, as also from the Greek of the Septuagint, so far as the Hebrew preposition *be* or the Greek preposition *en* is concerned, reads: "Thou comest to me in a sword, and in a spear, and in a shield; but I come to thee in the Name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." As already shown, a literal rendering from both the Hebrew *be* and the Greek *en* calls for a translation of the preposition as "in" every time. Then why was it translated as "with" three times in this verse? Evidently because it is a Hebraism, and requires to be translated as "with"

in order to a correct understanding of the meaning of the word in Hebrew thought. For the same reason it should have been translated as “with” in the fourth instance. In that event the sentence would read: “Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee with [that is, with the invocation of] the Name of the Lord of hosts, the God of the armies of Israel whom thou hast defied.”

It is perfectly apparent that in these words David declares that he goes forth to meet Goliath with the invocation of, and trusting in, the Name of the Lord of hosts; and in the account of the affair that immediately follows in the Scripture record we learn that the Lord responded to the invocation of, and so confessed trust, or faith, in His Name by His servant; and honored this trust, or faith, in Him by giving David the victory.

At this point we shall briefly consider what the Name Lord, and the invocation of the Name Lord meant to David as a Hebrew. According to the Scriptures the Name Lord—which is the Name of God—expresses both the one essential eternal Being, which “is Spirit” (see John 4:24 margin; and II Corinthians 3:17), and designation of God. So that he who through faith invokes the Name Lord, as the Name of God, not only invokes that Name, but he also invokes that Name upon himself; and he who so invokes that Name upon himself, invokes, and so puts, the Lord, in Spirit, upon himself. For according to the thought and word of the Lord Himself, as is clearly shown in Numbers 6:22-27, R.V. and Jewish Version, by going forth against

Goliath "in [or, with, that is, with the invocation of] the Name of the Lord of hosts," David invoked, or called, that Name upon himself. In other words, he put on that Name through invocation of, and so confessed trust in, that Name; and so clothed in that Name he was victorious. That was why he did not require any armor. He was clothed, in a spiritual sense, with and in the Name of the Lord of hosts, which to him, as a Hebrew, was like a strong tower (see Proverbs 18:10) in which he was safe, and through which he prevailed.

Now by applying this God-given interpretation of the term "in the Name of the Lord"—or its equivalents, "in His Name," "in Thy Name," "in My Name," or "in the Name"—wherever it occurs in the Scriptures of the Old or New Testaments, it appears that as a rule anything stated therein as done, or to be done, "in the Name of the Lord," was done, or was to be done, primarily, "with [that is, with the invocation of] the Name of the Lord"; and, secondarily, "in [that is, in spiritual union with] the Name of the Lord."

In after years David wrote thus: "The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee: Send thee help from the sanctuary, and strengthen thee out of Zion; Remember all thy offerings, and accept thy burnt sacrifices; Grant thee according to thine heart, and fulfill all thy counsel. We will rejoice in thy salvation, and in [or, with, that is, with the invocation of] the Name of our God we will set up our banners; the Lord fulfill all thy petitions. Now know I that the Lord saveth His anointed; He will hear

him from His holy heaven with the saving strength of His right hand. Some trust in chariots, and some in horses; but we will invoke [the true reading] the Name of the Lord our God. They are brought down and fallen, but we are risen, and stand upright. Save, Lord, let the King hear us when we call”—or, invoke His Holy Name. (Psalm 20.)

When he was in the wilderness of Judah David wrote these words: “Thus will I bless Thee while I live; I will lift up my hands in [or, with, that is, with the invocation of] Thy Name” (Psalm 63:4). “Neither do they that go by say, The blessing of the Lord be upon you; we bless you in [or, with, that is, with the invocation of] the Name of the Lord” (Psalm 129:8). Is not this self-evidencing truth? Is it not now clearly apparent that nothing can be, or ever has been, done, primarily, “in [or on, or upon, or by, or through, or into, or unto] the Name of the Lord” unless it be, or has been, primarily, done “in [or, with, that is, with the invocation of] the Name of the Lord”?

It appears that in Biblical thought an utterance of the Name of the Lord for any purpose or reason whatever constitutes an invocation of the Name; for such an utterance is a speaking in (or, with, that is, with the invocation of) the Name of the Lord. Hence the command, “Thou shalt not take [obviously meaning invoke] the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh [or, invoceth] His Name in vain” (Exodus 20:7).

Now having given the key to the original, and therefore true, primary and secondary meanings of the term "in the Name of the Lord," it will be found that it will clear up and make plain and understandable many readings that for hundreds of years have been more or less obscure to students of the Bible.

It is a remarkable fact that the Lord Jesus Christ and His apostles and disciples frequently used the preposition "in" or one of its equivalents—*be* in the Hebrew or *en* in the Greek—to express the idea of "with." Any reader of the Greek New Testament may verify this statement. See Matthew 3:11; 7:2; 20:15; 22:37; 25:16; 26:52; Mark 1:8, 23; 4:30; 5:2; 9:1, 50; Luke 1:51; 4:32, 36; 14:31; 22:49; John 1:26, 31, 33; Acts 1:5; 2:29; 11:16; Romans 1:4; 10:9; 12:8, 21; I Corinthians 1:17; 2:4; 5:8; 16:20; Ephesians 5:18; I Thesalonians 4:15; Revelation 6:8; 12:5; and many others in the several books of the Greek New Testament. In all of these readings and in a number of others which we have not cited the Greek *en*, corresponding literally to the Hebrew *be* and the English "in," is used to express the idea of "with." The Englishman's Greek Concordance gives no less than two hundred and eighty examples of the same sort as above, as shown in the Greek text and the Authorized Version of the New Testament.

The Greek preposition *eis*, which is primarily literally "into" in the English, is frequently used in the Gospels and the Epistles as well as in the Acts with the meaning of *en* in the Greek, *be* in the Hebrew, and "in" in the English to express

the idea of "with." In such cases a very careful examination of the context, and the way in which the several writers use the prepositions *en* and *eis* will give the key to their correct meaning. Only by such observations are we able to determine with scientific accuracy the original New Testament meanings of the expressions, baptism "in" and "into" the Name. This fact becomes surprisingly apparent in Appendix 3 in this book.

The Rev. A. Carr, M.A., Editor of The Gospel According to St. Matthew, in the Cambridge Bible, p. 43, tells us that "the preposition *en* in the Greek is used in the Greek and especially in Hellenistic [Jewish] Greek, to signify the instrument and also the surrounding element or influence, in which an action takes place: namely, 'with water' = 'in water'; 'with the Holy Spirit' = 'in, or surrounded by, the Holy Spirit'"; to which we add, what we have already shown, "with the Name" = "in, or surrounded by, the Name."

APPENDIX 2

HOW THE NAME OF THE LORD WAS PUT UPON THE CHILDREN OF ISRAEL

"So shall they put My Name upon the children of Israel: and I will bless them" (Numbers 6:27, R.V. and Jewish Old Testament in the English).

WHEN the Lord commanded Moses to direct Aaron and his sons to bless the children of Israel, He directed that blessing to be pronounced in these words: "The Lord bless thee, and keep thee; The Lord make His face to shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee, and give thee peace."

And then the Lord added these words: "So [or in this manner—by invocation of the same] shall they put My Name upon the children of Israel, and I will bless them" (Numbers 6:22-27, R.V. and Jewish Old Testament in the English).

We are now enabled, with perfect accuracy, to deduce from these words the fact that, in the thought and word of the Lord Himself, the invocation, or calling of His Name upon the children of Israel constituted a putting of His Name—with all that that expression means according to the Scriptures, as shown in Appendix 1—upon them, and assured His blessing them.

In pronouncing this threefold blessing, let it be noted, First, that Aaron and his sons pronounced that blessing—according to the Scriptures—"in His Name," that is "in [or, with, that is, with the invocation of] the Name of the Lord" (see Numbers 6:22-27; Deuteronomy 10:8; 21:5; I Chronicles 16:2; 23:13; Psalm 129:8); second, that in so doing they invoked, or called, the Name of the Lord in blessing upon His people; and, third, that by so doing, in the thought and word of the Lord Himself, they put that Name upon them. And now we note, as a matter of Biblically revealed fact, that there is no other way of putting the Name of the Lord upon His people; or upon those upon whom it is called, or invoked, than through the invocation of that Name upon them.

Right here a very striking thought comes to the mind of the writer, namely, that while in the days of the Aaronic priesthood the Name of the Lord as a rule was invoked, and so put, upon the people

by the priests, yet the Lord declared through the prophet Joel, that in the Messianic age the people should invoke—and, obviously, so put—the Name of the Lord upon themselves! For do not these words, "Whosoever shall call [or, invoke] on [Hebrew, "in," or with, that is, with the invocation of] the Name of the Lord shall be saved" (Joel 2:32, LXX and D.V., and Acts 2:21; Romans 10:13, A.V., R.V., D.V.) mean that very thing?

Now according to Joel 2:32, LXX and D.V., in the light of Numbers 6:22-27, R.V. and the Jewish Old Testament in the English, in the Messianic age that invocation of the Name of the Lord, plainly through repentance and faith, for salvation, was to put the Name of the Lord—both designatively and spiritually—upon those who should invoke, or call, it upon themselves, and would assure them of the greatest blessing that the Lord ever could, or would, bestow upon mankind, "even life [or, salvation] forevermore" (Psalm 133:3).

And when the Messianic age opened on the day of Pentecost—according to St. Peter, for he said: "This is that which was spoken by the prophet Joel" (Acts 2:16)—and all through the apostolic age, the Name of the Lord, as the Name of God, was invoked, or called upon, for salvation and many other things exclusively in and through the Name of the Lord Jesus Christ the Son of God. For St. Paul declared: "Yet to us [the apostles] there is . . . one Lord, Jesus Christ, through whom are all things, and we through Him" (I Corinthians 8:6), and therefore he described the Christians of his day as "all that call upon [or, invoke in prayer]

the Name of our Lord Jesus Christ, in every place, their Lord and ours" (I Corinthians 1:2, R.V.), as we have already shown.

When Saul, afterwards St. Paul, was baptized he was commanded by Ananias of Damascus in these words, as literally translated from the Greek text: "Having stood up [the same position that the Jewish proselyte takes in the water just before he plunges himself therein, and ritually washes away his impurities, or sins], baptize thyself, and wash away thy sins, [S.P.V., while] calling on His Name" (Acts 22:16, Greek text), that is, while calling on the Name of the Lord Jesus Christ, with all that that means according to the Scriptures.

Now having in mind the thought that in the apostolic age the Lord Jesus was the Christ—often-times simply expressed as Christ—and that the word Christ stood for, and was understood to refer to the Lord Jesus, we quote the appropriate words in this connection of the Rev. John S. Banks, D.D., "We can imagine nothing more fitting than that Christians should bear their Master's Name [Christ] in their own [Christian]. There was more than accident in such an origin. The Name betokens the vital union between Christ and believers, of which the Epistles make so much ('they that are Christ's'). An early liturgy says: 'We thank thee that the Name of thy Christ is named [or, invoked] upon us, and so we are made one with thee.' 'What a Christian is called [or, named] he is. He has the mind of Christ. He feels and thinks, loves and acts as Christ.'" ("Dictionary of the Apostolic Church," vol. I, p. 200.)

APPENDIX 3

BAPTISM "IN" AND "INTO" "THE NAME"

"And he commanded them to be baptized in the Name" (Acts 10:48, R.V.).

"They were baptized into the Name" (Acts 19:5, R.V.).

IN Matthew 28:19, R.V., the Lord Jesus Christ is recorded as having commanded His disciples to "make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost."

In Acts 2:38, R.V., (when the above command was initially fulfilled) St. Peter is recorded as having commanded those who sought salvation on the day of Pentecost to "Repent ye, and be baptized . . . in the Name of [the Lord] Jesus Christ."

In Acts 8:16, R. V., St. Luke records the fact that the Samaritan converts "had been baptized into the Name of the Lord Jesus [Christ]."

In Acts 10:48, R.V., St. Peter is recorded as having commanded the Caesarean converts "to be baptized in the Name of [the Lord] Jesus Christ."

In Acts 19:5, R.V., St. Luke records that the twelve Ephesian converts "were baptized into the Name of the Lord Jesus [Christ]."

While the Greek prepositions *en* and *eis* (which are rendered in the above quotations as "in" and "into" respectively) are in certain grammatical constructions both rendered as "in"; yet it appears that, as rendered in the Revised Version in the

quotations set forth above from the Acts, each possesses a meaning peculiar to itself. Accepting the rendering of these prepositions—*en* as “in” and *eis* as “into”—in the four quotations from the Acts as correct, we are led to conclude that, according to the record of their use in the Acts, those persons who were commanded “to be baptized,” were commanded “to be baptized in the Name”; while those who “had been [or, were] baptized”—evidently “in the Name”—were declared to have “been [or, were] baptized into the Name.” Therefore baptism “into the Name” was, and is, performed by baptism “in the Name.”

As we have already observed that the Greek prepositions *en* and *eis*, which are rendered in Matthew 28:19; Acts 2:38; 8:16; 10:48, and 19:5, R.V., as “in” and “into” respectively, are in certain grammatical constructions both rendered as “in,” yet it appears that as rendered in the four quotations given from the Acts in the Revised Version, each possesses a meaning peculiar to itself.

Our reason for not including the rendering of *eis* in Matthew 28:19 as “into,” according to the Revised Version, is that the writer of the Gospel of Matthew in the Greek uses the preposition *eis* to express “in” rather than “into” in every case but one wherever he uses *eis* in the expression “in [the] name,” or “in My Name,” or “in the Name,” according to the Revised Version (Matthew 28:19 being the sole exception).

If the reader will consult Matthew 10:41, 42 and 18:20, R.V., he will confirm the accuracy of this statement; for in these verses, in every in-

stance, the preposition "in" in the English is "*eis*" in the Greek text.

Therefore, if the preposition *eis* in the Greek of Matthew 28:19 be rendered into the English in accordance with its rendition in all similar grammatical constructions in Matthew as noted, it must be rendered as "in," and not as "into." This, it may be noted, is a self-evidencing fact; and the word is so rendered in A.V., D.V., and S.P.V.

Rendering the verse then, as accurate scholarship absolutely requires, "baptizing them in the Name," gives us a rendering of the baptismal command recorded in Matthew 28:19 consistent, and in perfect harmony, with the same command as rendered in Acts 2:38 and 10:48, R.V.

Therefore baptism commanded by the Lord Jesus Christ and by St. Peter was to be performed "in the Name," and when so performed it was declared to have been performed "into the Name."

We have already shown that baptism performed "in the Name" is baptism performed "with the Name," that is, baptism performed "with the invocation of the Name."

We have also shown that baptism performed "in [or, with, that is, with the invocation of] the Name" puts "the Name" upon the one so baptized; and those who have had "the Name" put upon them in baptism "in [or, with, that is, with the invocation of] the Name" are declared to have "been [or, were] baptized [or, clothed] into the Name," because they have in baptism so "put on," or "been clothed with, the Name."

And it clearly appears, according to the Scrip-

tures, that the only "Name" "in," and "into," which believers in the Lord Jesus Christ were baptized during the apostolic age was "the Name of the Lord Jesus Christ." And that was, obviously, for the reason that only those who, through repentance towards, and faith in, God in Christ, were baptized, or clothed, in (or, with, that is, with the invocation of) the Lord Jesus Christ spiritually put on, or clothed themselves in and with the Lord Jesus Christ, and so became spiritually one with the Lord Jesus Christ, the only-begotten Son of God, and so became "sons of God" (see John 1:12), in the unique New Testament meaning of that term, and God became their "Father." "For," says St. Paul, to the Galatian Christians, "ye are all sons of God, through faith, in [that is, in spiritual union with] Christ Jesus [the Lord]. For as many of you as have been baptized [or, spiritually clothed] into Christ [Jesus the Lord] have put on [or, spiritually clothed yourselves with] Christ [Jesus the Lord]. There is neither Jew nor Greek [that is, Gentile]; there is neither bond nor free; there is neither male nor female; for ye are all one in [that is, in spiritual union with] Christ Jesus [the Lord]. And if ye be [the Lord Jesus] Christ's, then are ye Abraham's seed [or, children], and heirs according to the promise." (Galatians 3:26-29.)

And then, says St. Paul, "because ye are sons [having become sons of God, through faith, in (that is, in spiritual union with) Christ Jesus (the Lord)], God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father" (Gala-

tians 4:6). And so St. Paul, in Romans 13:14, says: “Put ye on [or, clothe yourselves with] the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.”

St. Paul evidently recognized the fact that men were spiritually separated from God and from each other through sin, and that no appeal for a belief in, or recognition of, a merely natural common Fatherhood of God and brotherhood of men would ever spiritually unite men to God or to each other, and therefore taught and preached only a spiritual Fatherhood of God and brotherhood of men to be realized by men only through and in spiritual union with God in Christ. “He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own [the Jews], and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:10-13.)

APPENDIX 4

THE LORD JESUS CHRIST’S DEFINITION OF THE BAPTISM WITH (OR, IN) THE HOLY SPIRIT

“But the Spirit of the Lord clothed Gideon” (Judges 6:34, Jewish Old Testament in the English).

JUST before the Lord Jesus Christ ascended from the Mount of Olives into Heaven, He said to His disciples: “And, behold, I send forth the promise of my Father [Joel 2:28] upon you; but tarry ye in the city of Jerusalem, until

ye be clothed [or, baptized—the two words, clothed and baptized, here undoubtedly are equivalents] with [or, in] power from on high” (Luke 24:49, Greek text).

And that this definition of the baptism of the Lord Jesus Christ (see Mark 1:8), as an enclothing with the Spirit, is undoubtedly correct is further shown in His words recorded in Acts 1:4, 5, where the writer of the Acts apparently reports a part of the same conversation as previously reported in Luke 24:49, as follows: “And being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, He said, ye have heard of me. For John truly baptized with [or, in] water; but ye shall be baptized with [or, in] the Holy Spirit not many days hence.” (Greek text.) (See also Mark 1:8, R.V.)

The being “clothed with [or, in]” of Luke 24:49, and the being “baptized with [or, in]” of Acts 1:5 (Greek text) are clearly one and the same thing.

So in the thought of the Lord Jesus Christ, to “be baptized with [or, in]” in a spiritual sense, is to “be clothed with [or, in].” And this is true not only of the Spirit of the Name, but also of the Name of the Spirit, for in a very true sense they are one, as explained in Appendices 1, 2, and 3.

APPENDIX 5

"IN THE NAME OF THE LORD JESUS
CHRIST"

"And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus" (Colossians 3:17).

"And Peter said unto them, Repent ye, and be baptized every one of you in the Name of [the Lord] Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38, R.V.).

"But Peter said, Silver and gold have I none; but what I have that I give thee. In the Name of [the Lord] Jesus Christ of Nazareth, walk!" (Acts 3:6, R.V.).

THE writer of the Acts of the Apostles records, among others, three baptisms and four miracles commanded by St. Peter, St. Paul, and Ananias of Damascus, which we will now consider.

In the baptismal commands recorded the ones commanded to be baptized were commanded to be baptized "in [or, with, that is, with the invocation of] the Name of [the Lord] Jesus Christ" (see Acts 2:38; 10:48, and 22:16, R.V.).

In the miracles recorded, the apostles "in [or, with, that is, with the invocation of] the Name of [the Lord] Jesus Christ," commanded the lame to walk, the bedridden to rise, and an evil spirit to depart (see Acts 3:6; 9:34; 16:18, R.V., and 14:10, S.P.V.).

In the light of the facts just stated, it is obviously apparent that one who "in the Name of the Lord Jesus Christ" commands a thing to be done, speaks in, or with, the Name of, and as, the

Lord Jesus Christ; while one who commands another to do a thing "in the Name of the Lord Jesus Christ," really commands that one to do that thing "in [or, with, that is, with the invocation of] the Name of the Lord Jesus Christ."

When St. Peter commanded his hearers on the day of Pentecost thus: "Repent ye, and be baptized every one of you in the Name of [the Lord] Jesus Christ unto the remission of your sins" (Acts 2:38, R.V.), he commanded his hearers themselves to invoke that Name, apparently, in their baptism, in accordance with his text on that occasion, "Who-soever shall call [or, invoke] on [Hebrew, in, or with, that is with the invocation of] the Name of the Lord shall be saved" (Acts 2:21).

When Ananias of Damascus commanded Saul thus, "Arise, and be baptized, and wash away thy sins [S.P.V., while], calling [or, invoking] on [Hebrew in, or with, that is, with the invocation of] His Name" (Acts 22:16, R.V.)—the context clearly showing that "His Name" was the Name of the Lord Jesus Christ—he told Saul to do the same thing that St. Peter had told his hearers to do on the day of Pentecost.

St. Paul subsequently declared salvation only through belief in, and invocation of, the Name of the Lord Jesus Christ by the one who sought salvation, and not by another in that one's behalf (see Acts 16:31 and Romans 10:8-14).

With St. Paul—in the light of the context—his belief in the Lord Jesus Christ [or, in other words, in God in Christ] was confessed in his baptism by himself in his invocation of, or calling on, the Name

of the Lord in and through the Name of the Lord Jesus Christ for the Messianic salvation—which was promised only to those who themselves should call on the Name of the Lord for the same—as he was commanded by Ananias of Damascus so to do, as already shown.

Now if we read Acts 10:43 we find that it is through the Name of, and belief in, the Lord Jesus Christ that sins are remitted or forgiven, which is the primary blessing of salvation. The declaration of this fact by St. Peter to those who gathered in Cornelius' house in Caesarea to hear the word of the Lord resulted in an immediate outpouring of the Holy Spirit "on all that heard the word."

And that was doubtless due to the fact that St. Peter's hearers—simultaneously with his declaration, "To Him [that is, to the Lord Jesus Christ; for St. Peter had already told them, "He is Lord of all"] give all the prophets witness, that through His Name [that is, through the invocation of His Name as the Name of the Lord], whosoever believeth in Him [as the Lord; see Acts 16:31] shall receive remission of sins"—took him at his word, and believed in, and invoked in prayer, God in Christ for remission, or forgiveness, of sins; and received from God in Christ, in the sin-remitting Spirit, an immediate answer.

When St. Peter commanded the lame man to walk, at the gate of the temple called Beautiful, thus, "In the Name of [the Lord] Jesus Christ of Nazareth, rise up and walk" (Acts 3:6, A.V.), he spoke in, or with, the Name of, and as, the Lord Jesus Christ.

When St. Peter commanded the healing of Aeneas of Lydda, thus, "Eneas, the Lord Jesus Christ healeth thee; rise and make thy bed" (Acts 9:34, D.V.), he spoke in, or with, the Name of, and as, the Lord Jesus Christ; the very same thing that he had done, though in different words, in commanding the lame man to walk at the gate of the temple called Beautiful.

While the apostles "in [or, with, that is, with the invocation of] the Name of [and as] the Lord Jesus Christ" commanded and did many things there is no record in the Acts or in the Epistles that they ever so baptized anybody.

On the other hand, according to the New Testament, they invariably commanded others to "be baptized in [or, with, that is, with the invocation of, or calling on] the Name of the Lord Jesus Christ."

This was done, as we have already observed, for the very good reason that the Messianic salvation,—which is the salvation of the Lord Jesus Messiah, or Christ, who St. Peter declared was Messiah, or Christ, as well as Lord (see Acts 2:36)—was not promised in the Old Testament, or by the apostles on and after the day of Pentecost, according to the New Testament, except to those who themselves should believe in (see Acts 16:31), and should call on the Name of, the Lord (see Acts 2:21; Romans 10:4-15).

The only Lord who was revealed to, and was believed in by, believers in the Lord Jesus Christ and whose Name was invoked in prayer by them for the Messianic salvation, or for anything else, dur-

ing the apostolic age was "the one Lord, Jesus Christ" (I Corinthians 8:6, R.V.).

We now clearly see that, according to the Scriptures, there is a distinct difference between one "in the Name of the Lord Jesus Christ" commanding another to do a thing, and one commanding another to do a thing "in the Name of the Lord Jesus Christ."

In the first case, one who "in [or, with, that is, with the invocation of] the Name of the Lord Jesus Christ" commands another to do a thing speaks in, or with, the Name of, and as, the Lord Jesus Christ.

In the second case, one who commands another to do a thing "in the Name of the Lord Jesus," or "of the Lord Jesus Christ," really commands that one to do that thing, primarily, "in [or, with, that is, with the invocation of, or calling on] the Name of the Lord Jesus," or "of the Lord Jesus Christ."

And may the reader distinctly note, this form of command was never given to anybody by the apostles and disciples during the apostolic age except to those who were commanded to "be baptized in [or, with, that is, with the invocation of, or, calling on] the Name of the Lord Jesus," or, "of the Lord Jesus Christ," for the Messianic salvation (see Acts 2:38; 10:48, restored texts, and 22:16).

At this point we desire to call attention to the very important fact that only those who, through repentance towards, and faith in, God in Christ had called on or invoked in prayer the Name Lord of God the Father in and through the Name of the

Lord Jesus Christ His Son for the Messianic salvation could truly speak in, or with, the Name of, and as, the Lord Jesus Christ; for they only, by so doing, had entered into spiritual union with God in Christ, and so could truly speak in, or with, the Name of, and as, the Lord Jesus Christ.

The apostles and disciples of the apostolic age did "all [things] in word or deed, in [or, with, that is, with the invocation of, and in spiritual union with] the Name of the Lord Jesus [the Messiah, or Christ]" (Colossians 3:17), and in so doing they acted as, and proved themselves to be, living embodiments and members of the Lord Jesus Christ, in the Spirit, among men.

When the Lord Jesus Christ addressed Saul on the Damascus road in the words, "Saul, Saul, why persecutest thou Me?" (Acts 9:4), He revealed the fact that all of His true disciples, who were then being persecuted by Saul and his associates, were the living embodiments and members of the Lord Jesus Christ, in the Spirit, among men.

This great truth is also taught in a number of other places in the New Testament Scriptures, among them being the account of the healing of Aeneas of Lydda, related in the Douay Version as follows:

"And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda. And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy. And Peter said to him: Eneas, the Lord Jesus Christ healeth thee; arise,

and make thy bed. And immediately he arose." (Acts 9:32-34, D.V.)

In the words just given St. Peter is recorded as speaking in, or with, the Name of, and as, the Lord Jesus Christ to Aeneas, and the result showed that he so spoke in true spiritual union with the Lord Jesus Christ, who was really the One who performed the miracle in and through the person and word of His beloved servant.

Again, in II Corinthians 13:5, St. Paul writes to the Christians in Corinth: "Try yourselves, if ye are in the faith; prove yourselves; or do ye not recognize yourselves, that [the Lord] Jesus Christ is in you, unless ye are rejected?" (Greek text.)

As the writer has said in another place ("A Biblical Study of Union with God in Christ"), "In the first days of the religion of the Lord Jesus Christ, or, in other words, of God in Christ, the believer who had, through faith, become one with, and had been spiritually included in, the Lord Jesus Christ, lived and acted and prayed and spoke in the Name of, and as, the Lord Jesus Christ. And it was in that spiritual union with the Father and the Son in the Son that believers in God in Christ became sons, or children, of God in the unique spiritual New Testament meaning of that relationship. In other words, all such believers became sons, or children, of God, through faith [confessed as shown in the present book], by spiritual union with, and incorporation into the unique co-eternal Son of the eternal God the Father."

APPENDIX 6

“HE PROCLAIMED [THE LORD] JESUS”

“And straightway in the synagogues he proclaimed [the Lord] Jesus, that He is the Son of God” (Acts 9:20, Greek text, restored).

“But not ourselves do we proclaim, but Christ Jesus the Lord” (II Corinthians 4:5, Greek text).

THE reading of Acts 9:20 differs in different manuscripts and versions. In some it reads: “And straightway in the synagogues he preached [or, proclaimed] Christ [or, the Christ], that He is the Son of God” (as in the Authorized Version). In some others it reads: “And straightway in the synagogues he proclaimed [or, preached] Jesus, that He is the Son of God” (as in the Revised Version).

The difference in these readings clearly shows that either one or the other is wrong. If the original reading was “Jesus,” as in the Revised Version, then the reading of the Authorized Version, “Christ,” is wrong, and vice versa.

It now remains to call attention to the fact that the key to the original, and therefore correct, reading is found in the words of the 21st verse of the same chapter, which read as follows: “And all that heard him [that is, St. Paul] were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on [or, invoked in prayer] this Name? and he had come hither for that intent, that he might bring them bound before the chief priests.”

From these words we learn that the Name which

St. Paul proclaimed in the synagogues of Damascus was the Name that was called on, or invoked in prayer, by those who were "made havoc of" by him in Jerusalem.

Now as a matter of fact we find a record of that identical Name in the words uttered by the dying martyr Stephen as he was being stoned to death in Jerusalem by Saul's associates, as "Saul was consenting unto his death."

And this is the record: "And they stoned Stephen [as he was] calling upon [the Name of the Lord], and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:59, 60).¹

It is therefore clearly evident, according to the reading of Acts 9:21 as compared with that of Acts 7:59, 60, that Acts 9:20 originally read, and therefore should now read: "And straightway in the synagogues he proclaimed the Lord Jesus that He is the Son of God."

This is a case where the context points to, and supplies, the original and true reading, in the light of the original apostolic significance of the word "Lord," as shown in this book.

There are, however, at least two supporting and confirming readings in ancient authorities, namely, first, that of the Egyptian Sahidic Version, dated at from 350 to 400 A.D., where the reading of

¹ "Then called I upon the Name of the Lord, O Lord, I beseech Thee, deliver my soul" (Psalm 116:4). This quotation clearly shows that with the Jews of the apostolic age—who with their Gentile converts habitually used the word "Lord" to express the Name of God—he who called upon the Lord was understood to have called upon the Name of the Lord.

Acts 9:20 records St. Paul (then Saul) as proclaiming, or preaching, "the Lord Jesus"; and, second, that of the Fleury Palimpsest, dated by the Rev. E. S. Buchanan at about 425 A.D., where the reading of Acts 9:20 also records St. Paul as proclaiming, or preaching, "the Lord Jesus, that He is the Son of God."

There is, also, another fact in evidence, namely, the Jewish Christians of the apostolic age never called upon, or invoked in prayer, for the Messianic salvation any other Name than that of "Lord," or "Lord Jesus," as we have already shown.

APPENDIX 7

"THE NAME"

{ "And the Israelitish woman's son named [or, uttered] the Name and cursed" (Leviticus 24:11, LXX).

OWING to a belief among the Jews, already mentioned, that even a naming, or utterance, of the Name of God in its original Hebrew form constituted a capital offense under the law of God given through Moses (as recorded in Leviticus 24:11, 16, LXX), the Jews for many centuries have scrupulously avoided the naming, or pronunciation, of that Name. From the time that belief obtained among the Jews the Name of God in its original Hebrew form has been called "the ineffable [or, unutterable] Name," or simply "the Name."

In the Hebrew Scriptures the Name was, and still is, usually expressed by four Hebrew letters corresponding to the letters JHVH or YHWH in

the English, and in that form it was, and still is, known among theologians as the “Nomen Tetragrammaton,” or Name of four letters.

When spoken or read by reverent Jews it was, and still is, pronounced or read, as a rule, as *Adonay*, that word being substituted for “the Name,” in its original Hebrew form. This word *Adonay* is translated in the Greek by the word *Kurios*, in the Aramaic by the word *Moryo*, and in the English by the word Lord.

By the Jews “the Name” was, and still is, called *ha Shem*, which translated into Greek is *to Onoma*, and into English is “the Name.”

This expression, “the Name,” absolutely, is never used in the Hebrew Scriptures to designate, or represent, any other than the Lord God in the totality of His essential eternal Being and attributes.

A notable example of such use of the term may be found in Leviticus 24:11, 16, where (omitting the words supplied by the translators) the reading is this: “And the Israelitish woman’s son blasphemed [this word is rendered in the Greek Bible by a word meaning named, or uttered] the Name [in its original Hebrew form, expressed in English as “I AM”] and cursed. . . . And he that blasphemeth [or, names, or utters] the Name of the Lord [in its original Hebrew form], he shall certainly be put to death, all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth [or, names, or utters] the Name, shall be put to death.” (In this connection read John 8:56-59.)

In the New Testament the term “the Name,”

standing by itself, is found but twice, and in both instances it designates, and stands for, the Lord Jesus Christ; thus clearly showing that His Jewish disciples firmly believed that "in Him dwelleth [the Greek says, permanently-dwells] all the fulness [or, completeness] of the Godhead [that is, all that God is] bodily" (Colossians 2:9).

In Acts 5:41 we read: "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name."

And in the Third Epistle of John, seventh verse, we read: "For the sake of the Name they went forth, taking nothing from the Gentiles."

Both of these readings are from the Revised Version, and in each the term "the Name" is used to designate, and stands for, the Lord Jesus Christ.

When it is noted that the term "the Name" Biblically designates, and stands for, all that God is, its application to the Lord Jesus Christ by His Jewish disciples furnishes yet another confirming proof of the Biblical accuracy of the original apostolic interpretation of the words, "the Name of the Father and of the Son and of the Holy Spirit," as given in this book.

APPENDIX 8

THE NAME OF GOD IN ITS ORIGINAL FORM AND ITS RELATIONSHIP TO THE LORD JESUS CHRIST

“Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is His Name? [or, in other words, Who is he?] what shall I say unto them?” . . . “And He [God] said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” (Exodus 3:13, 14.)

THIS appendix presents some of the findings of a Biblical study in the field of the Name of God. It has been written with special reference to the revelation of God in Christ as developed in the Scriptures, although it does not do more than touch upon some of the great mountain peaks of that revelation of the essential Deity of the Lord Jesus Christ, the co-eternal Son of God.

In our consideration of the so-called “ineffable [or, unutterable] Name”,—now called “Jehovah” or “Lord,”—we have not attempted to enter upon an exhaustive dissertation upon the subject, which, as the learned theologian knows, is a very extensive one, but we have adhered to the interpretation of the Name as given in Exodus 3:14 in the Septuagint Greek and English versions, and in the recent Jewish translation from the Hebrew text into the English, as that interpretation was undoubtedly the one which was understood and accepted as the

true one by the Septuagint reading Jews of the days of the earthly ministry of the Lord Jesus Christ, and is, therefore, the only one that is pertinent to the purpose of this study of the Name.

As in a very true Biblical sense God and His Name are one, so the attributes of God which are one with Himself are also one with His Name. So the Name of God stands for and expresses His attributes as well as Himself. But to emphasize that fact to the exclusion of another, namely, that the Name of God according to the Scriptures is, primarily, the self-expression of His one essential eternal Being and proper designation, as has been so largely the practice of theologians for the past eighteen hundred years, has resulted in the obscuration to a marked degree of that great and vitally important truth in Biblical revelation.

To bring again to the light and understanding of mankind that truth as it was understood by the Christians of the apostolic age—which is absolutely necessary in order to a correct understanding of it—is the object of the writer.

We shall now proceed with the scholarly consideration of the teaching of the Bible upon the subject of the Name of God.

I.

IN order truly to know who God—that is, “the true God”—really is, it is absolutely necessary, “according to the Scriptures,” that we should have a knowledge of His Name; that is, the Name by which He has elected to make Himself known to mankind through time and eternity.

That God—that is, the true God of the Bible—

does possess such a Name is, apparently, a fact that but few people know. As a man is known by his name or proper designation so, likewise, is the true God to be known by His Name or proper designation.

Therefore if we would truly know God, we must know His Name; and knowing that Name we will then be able to recognize and worship Him as the One whom His Name designates Him to be.

Furthermore, the Name of God establishes the true identity of the One who rightfully declares it to be His Name as the true God.

The difference between true worship and idolatrous worship is the difference between the worship of the true God, recognized, believed in, invoked, worshipped, and served, as the God whom His Name designates Him to be, and the worship of a false god, recognized, believed in, invoked, worshipped, and served, as the god whom his name designates him to be.

As a rule, inhabitants of so-called Christian, Jewish, and Mohammedan lands believe in One God Almighty; and it is that God, the God of the Bible, who is the only true God, whose Name all men should know. They should know it, not only that they may recognize Him as the true God, but that they may believe in, invoke, worship, and serve Him, as He calls upon all man so to do; and that through that belief in, invocation, worship, and service of the true God men may attain unto all of the temporal and spiritual blessings that that God, through His Holy written Word, promises shall flow to them therefrom.

We shall now consider when, where, and how God revealed His Name to men, and what that Name really is. After determining the latter fact we shall then aim, with scientific precision, to go into the subject still further, and see if we can command information sufficient to enable us to recognize, believe in, invoke, worship, and serve the true God as He has declared and so revealed Himself to men since the beginning of the Christian era.

The Psalmist declares: "They that know Thy Name will put their trust in Thee for Thou, Lord, hast not forsaken them that seek Thee" (Psalm 9:10).

II.

ACCORDING to the account given in the third chapter of Exodus, the true God declared, and so revealed, His Name to His servant Moses when He appeared to him at the burning bush. So appearing to Moses, God told him that He was "the God of Abraham, the God of Isaac, and the God of Jacob," and that He had "come down" to deliver His people out of the hand, or power, of the Egyptians, and to bring them up out of the land of Egypt into the land subsequently known as the promised land. He then told Moses that He purposed to carry out this great deliverance of the children of Israel through him. Moses at first hesitated about accepting the commission, but being assured by God of His Presence with him in the mighty task, "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and

they shall say unto me, What is His Name? [or, in other words, Who is He?] what shall I say unto them? And God said unto Moses, I AM that [or, who] I AM.” At this point let it be distinctly noted that God does not tell Moses to repeat these words to the children of Israel, but simply makes the declaration “I AM that [or, who] I AM,” and then immediately afterwards takes the “I AM” of that declaration as His Name to be declared as such to the children of Israel, as follows: “And He [God] said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” It here clearly appears that “I AM,” the self-declaration of God’s Own Being, in the Hebrew, was the Name given by God to Moses in the command that Moses should give that very Name, so-expressed, to the children of Israel as the Name of the God of their fathers who had sent Moses unto them.

It therefore appears to be logically certain that that was the Name that Moses gave unto the children of Israel as the Name of the God of their fathers who had sent Moses unto them, and that any other way of expressing that Name (such as “He is,” or “He who is,” or “I will be,” or “He will be,” or “He who causes to be,” or “He shall cause it to come to pass,” in the Hebrew), or any other word used to represent and so express, that Name (such as “Lord,” or “the Lord”—in English, or in any other language) represents a substituted equivalent of the Name in its original form in the Hebrew—which is “I AM” in the English—in the Scriptures. Assuming this conclusion to be correct, as it clearly appears to be, then the words recorded

in Exodus 3:15, immediately following those quoted above from the preceding verse, apparently originally read thus: "And God said moreover unto Moses [whom He had already told—in reply to their anticipated inquiry as to the Name of the God of their fathers—in just so many words, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you"], Thus shalt thou say unto the children of Israel, I AM, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this ["I AM"] is My Name forever [or, in other words, for eternity], and this is My memorial unto all generations."

The Name "I AM" is therefore the eternal Name of the true God. "The God of Abraham, the God of Isaac, and the God of Jacob" is, consequently, the self-declared, and so self-Named, eternal "I AM," or Lord. The Name "I AM" is, beyond all reasonable doubt, the eternal Name by which the eternal God—or, in other words, the eternal "I AM," for the eternal "I AM" is the eternal God—is to be known and remembered by all generations. In view of this fact, it clearly appears to be logically certain, that if the eternal God ever declared, and so revealed, Himself to men subsequent to the declaration, and revelation, of Himself to Moses at the burning bush, He must have declared, and so revealed, Himself as—and in and by His Name of—the eternal "I AM."

Later in this study we shall ascertain whether this deduction is justified by the historical facts

in the case, “according to the Scriptures,” but in the meantime we shall give further consideration to the eternal Name “I AM.”

III.

IN “Smith’s Dictionary of the Bible,” p. 374, it is stated that “the true pronunciation of this Name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or others of the words with whose vowel points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous [?] rendering of Leviticus 24:16 [in the Septuagint], from which it was inferred that a mere utterance of the Name constituted a capital offense”—hence the term “the ineffable [or, unutterable] Name.”

While “the true pronunciation of this Name, by which God was known to the Hebrews, has [in the belief of many] been entirely lost,” the fact remains that the interpretation of the Name, as given in the Septuagint Bible, in Exodus 3:14, and literally translated therefrom as “I AM” in the declaration, “I AM who is,” and which appears as “I AM” in the same place in our English Versions and in the recent Jewish translation from the Hebrew text into the English, was undoubtedly understood by the Jews of the days of the earthly ministry of the Lord Jesus Christ to be the true interpretation of the Name as it was declared, and so expressed, by God Himself in its original Hebrew

form. This fact will become more clearly apparent in our further consideration of the subject somewhat later on in this study of the Name.

IV.

Jews believe that the Name of God expresses not only the Name, or proper designation, but, also, the very essence, or essential Being, of God Himself. Hence the ancient saying: "Among the creatures they and their names are two different things; but respecting the blessed God, Himself [I AM] is His Name, and His Name [I AM] is Himself."

Let us now thoughtfully consider the fact that the Name of God can, primarily, express the Being of God only as it, itself, is the personal self-expression, or self-declaration, of the Being of God. In order to realize this thought, the Name must, necessarily, be expressed, or declared, by God Himself in the first person; and as God declares, in Exodus 3:15, "this is My Name forever [or, for eternity]," it must also be expressed, or declared, not in the past, nor in the future, but in the eternal present tense. The Name "I AM"—the self-expression, or self-declaration, of God's Own Being, in the first person, present tense, indicative mood of the verb *to be*—perfectly meets the stated requirements, and, in its original Hebrew form, doubtless constituted that which has been called "the ineffable [or, unutterable] Name."

The writer of the Epistle to the Hebrews declares: "He that cometh to God must believe that He is [self-expressed, or self-declared, as "I AM"],

and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6).

V.

At this point we shall call the reader's attention to some matters relating to the subject now under consideration that should be known in order to a clear understanding of why there has been such a difference of scholarly opinion in regard to the original form of the Hebrew word used to express the Name of God.

The eminent Hebraist Rev. J. Paterson Smyth, B.D., LL.D., tells us, what all students of the Hebrew language know, that the Hebrew alphabet, both in its ancient and in its modern form, consists of consonants only. And that in Hebrew, as well as in all Semitic dialects, the main root idea of a word was quite intelligible from the consonants alone. "But it may be objected," Smyth says, "even with the root idea expressed, How was the reader without vowel-points to know the exact meaning intended, when each word might be read in many different ways?" He then states that "even apart from the wonderful memory of the scholars, the context would, in almost every case, be a sufficient guide to any intelligent reader." "The vowel-points in the Hebrew, Massoretic, text were not placed in that text until some six or seven hundred years after Christ, and represent what was then believed to be the true pronunciations." ("Old Documents and The New Bible.")

In the interview of God with Moses at the burn-

ing bush, God is recorded in Exodus 3:14 in the Hebrew text as first declaring Himself "*Ehyeh asher Ehyeh*," which in the English versions, and in the recent Jewish translation from the Hebrew into the English, has been translated "I AM that I AM." And then, afterwards, when God takes the "*Ehyeh*" of that declaration as His Name, and declares it as such to Moses, as His Name to be given by Moses as such to the children of Israel, our English and Jewish versions tell us that He told Moses to tell the children of Israel that "I AM hath sent me unto you." We are not concerned with the Name as given in the 15th verse of the same chapter, as there never has been any real question raised among scholars as to the fact of its being of the same root and the equivalent, but of a somewhat different form of the "*Ehyeh*" of the 14th verse.

Many competent scholars believe that the "*Ehyeh*" of the 14th verse is in the first person, present tense, indicative mood of the verb *to be*—that is, "I AM"—and our English and Jewish translators appear to agree with them, although the translators of the Revised Version suggest, in a marginal note, that it may be understood as being in the first person, future tense, indicative mood of the verb *to be*—that is, "I will be"—but the fact that such a proposed translation is erroneous is shown when we apply it to the expression, "I will be [instead of, "I AM"] the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob," where it declares a manifest absurdity. That God really did declare Himself,

in the Hebrew, to His servant Moses in the words, "I AM, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob," there now appears to remain no longer even the shadow of a doubt.

At the time God gave His Name to Moses at the burning bush there was no reason why it should have been given in two forms; that reason arose later, as recorded in Leviticus 24:11, 16, LXX, and so if it appears in two forms in the present Hebrew text, as it really does, that shows that the present form and pronunciation of the Name as given in the 15th verse, is not the original one, as we have already shown.

But notwithstanding all that we have said on the point immediately under consideration, some persons may say: Have not some leading students of the Hebrew language declared that the Hebrew word "*Ehyeh*," which is translated "I AM" in our English and Jewish Versions in the instances already quoted, really is not in the present, but in the future tense of the verb *to be* and so should be translated "I will be," as it is so translated in a number of instances in our English and Jewish Versions?

In reply we would say that there appears to be a considerable diversity of opinion on this point even among expert students of the Hebrew language, some among them holding that the word "*Ehyeh*" is in the future, and some in the present tense.

To illustrate: Professor A. B. Davidson, D.D., says, "It seems evident that in the view of the writer

(of Exodus 3:14, in the Hebrew) God is '*Ehyeh*,' 'I will be,' when speaking of Himself" (Hastings' "Dictionary of the Bible," vol. II, p. 199); while, on the other hand, Bishop E. Harold Browne, D.D., Chairman of the Old Testament Revision Committee of the English Revised Version, says, "There can be no reasonable doubt that the Name of God declared to Moses in Exodus 3:14, namely, I AM ('*Ehyeh*'), is in the first person, present of the substantive verb" ("Bible Commentary," Genesis, p. 26).

In the text of the Revised Version we find the word "*Ehyeh*," in Exodus 3:14, translated "I AM," while in the margin we find the suggestion that the word may be translated "I will be."

In the midst of these somewhat confusing differences of scholarly opinion regarding the Hebrew word "*Ehyeh*," we note that Robert Young, LL.D., the noted linguist and expert in the field of Semitic languages, to which the Hebrew belongs, expresses the opinion that "the Hebrew has only two tenses which, for want of better terms, may be called Past and Present." "It may be added," says Young, "that all the Teutonic languages—fourteen in number—agree with the Semitic (which includes, among others, the ancient and modern Arabic, the ancient and modern Syriac, the ancient and modern Ethiopic, the Samaritan, the Chaldee, and the Rabbinical Hebrew) in rejecting a future tense; the futurity of an event being indicated either by auxiliary verbs, adverbs, and other particles, or by the context" (Young's "Bible Lexicons," p. 38).

Dr. Young's views of the Hebrew tenses appear

to be supported by the Hebrew Scriptures, especially as they relate to the subject now under consideration, as the reader may note in the facts which we now present.

In Exodus 3:12, in our English and Jewish Versions, God is recorded as stating to Moses—after the latter had "said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt"—"Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

Now the "I will be" of that declaration is "*Ehyeh*" in the Hebrew, the identical word that has been translated "I AM" no less than three times in the 14th verse of the same chapter! Which translation is correct? Certainly not both; but clearly "I AM," according to the context. Now translating the "*Ehyeh*" of the 12th verse in consistency with its translation in the 14th verse we have this reading: "Certainly I AM with thee," and in that assurance we discover the declaration of God's Own Presence, as expressed in His eternal Name "I AM," with Moses for the accomplishment of all that God commanded Moses to do.

When the eternal "I AM" God assured Joshua of His supporting Presence with him, as recorded in Joshua 1:5—we are again translating "*Ehyeh*" in the present tense—He did so in the words: "As I was with Moses, so I AM with thee." The context witnesses to the undeniable correctness of this translation of "*Ehyeh*" in the present tense, as may

be noted in the 9th verse of the same chapter, where the reading is: "Have not I commanded thee? Be strong and of a good courage . . .; for the Lord [who is the eternal "I AM"] thy God is with thee whithersoever thou goest."

When the eternal "I AM" God assured Gideon of His supporting Presence with him, as recorded in Judges 6:16—we are again translating "*Ehyeh*" in the present tense—He did so in the words, "Surely I AM with thee, and thou shalt smite the Midianites as one man." That in this case also the context calls for such a translation is clearly and conclusively shown in the 12th verse of the same chapter, where we read the words: "The Lord [who is the eternal "I AM"] is with thee, thou mighty man of valour."

We have noted but a few out of a number of readings in the Old Testament Scriptures illustrating and making clear the fact of the original eternal present tense of the Name of the eternal "I AM" God, but we submit that enough proof has been presented to clearly and conclusively establish the fact.

We have already shown that the Name "I AM" is the eternal Name of the true God. "The God of Abraham, the God of Isaac, and the God of Jacob" is, consequently, the self-declared, and so self-Named, eternal "I AM." The Name "I AM" is, therefore, the eternal Name by which the eternal God—or, in other words, the eternal "I AM"—is to be known and remembered by all generations. In view of this fact it now appears to be logically certain that if the eternal God ever declared, and

so revealed, Himself to men subsequent to His declaration, or revelation, of Himself to Moses at the burning bush, He must have declared, and so revealed Himself as—and in and by His Name of—the eternal "I AM."

We shall now proceed to ascertain whether the deduction just made is justified by the facts in the case "according to the Scriptures" of the New Testament, deferring the consideration of the same subject as it is further set forth in the Old Testament, subsequent to the instances already noted, till later on.

VI.

WHILE, as a rule, the Lord Jesus Christ maintained a marked reticence with respect to His Deity, yet there were times when He spoke upon the subject in a way to be clearly understood, at least by some of His hearers. The record of one such instance may be read in John 8:52, 53, 56-59, as follows: "Then said the Jews unto Him . . . Art thou greater than our father Abraham, which is dead? and the prophets are dead. Whom makest thou thyself?" To this the Lord Jesus Christ, finally, replied: "Your father Abraham rejoiced to see My day; and he saw, and was glad." It is clearly evident that those Jews who heard this statement understood that it implied that the Lord Jesus Christ and Abraham had been contemporaries, as the reply following clearly indicates: "Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? [who was born

some two thousand years before these words were spoken]. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I AM [as literally translated from the Greek text]. Then they took up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.”

Like a clap of thunder out of a clear sky must this amazing declaration of the Lord Jesus Christ have sounded to those Jews to whom it was made.

Many attempts have been made to modify or explain away the obvious Scriptural and Hebraic meaning of that declaration, but the fact will ever remain to be reckoned with that in that thrilling utterance, “Before Abraham was born, I AM,” the essential eternal Being, or Godhead, of the Lord Jesus Christ was by Him clearly declared and revealed.

To those Jews that declaration, “Before Abraham was born, I AM,” meant but one thing; it meant that He who had so declared Himself to them had, by so doing, identified Himself with “the God of Abraham, the God of Isaac, and the God of Jacob”—who is the eternal “I AM” or Lord of the burning bush—and that by that declaration He had not only taken “the ineffable [or, unutterable] Name” upon His lips, but that He had declared it to be His Name, when He declared Himself to be the eternal “I AM” incarnate; as He is in His eternal essential Being and Name of “I AM,”¹ or the Lord.

¹ In the Westcott and Hort text, the Greek verb rightly retains its accent, thus making clear the fact that He meant to declare His Deity.

Prior to the climactic utterance, "Before Abraham was born, I AM," the Jews apparently failed to grasp the real meaning of the declaration, "I AM," when uttered by the Lord Jesus Christ; but in that declaration, as recorded in the 58th verse of the eighth chapter of John, they understood that "I AM" when uttered by the Lord Jesus Christ meant nothing less than eternal Being, or, in other words, eternal God.

No wonder that "they took up stones to cast at Him," for according to the law of God given through Moses, as rendered in Leviticus 24:16 in the Septuagint, or Greek Bible, of those very Jews, it is declared that "He that names [or, utters] the Name of the Lord [in its original form—the eternal "I AM"], let him die the death; let all the congregation stone him with stones; whether he be a stranger, or a native, let him die the death for naming [or, uttering] the Name of the Lord."

Being blinded by their unbelief in God in Christ, and their consequent unwillingness to receive "the Truth" (see John 14:6), those Jews took the declaration, "Before Abraham was born, I AM," by the Lord Jesus Christ, with all that it implied from their view-point and according to their understanding, as nothing less than a blasphemous declaration of eternal Being, and therefore a naming, or utterance, of the so-called "ineffable [or, unutterable] Name," by a mere man; and they acted and governed themselves accordingly, for to them blasphemy meant, primarily, an assumption by, or an ascription to, others than the "I AM," or Lord God, of Deity, or of the prerogatives of Deity, as

is clearly shown in the fact that when, on one occasion, they accused the Lord Jesus Christ of blasphemy for declaring the forgiveness of sins, they said, "Why does this man speak blasphemies? Who can forgive sins but God only?" (Mark 2:3-12).

And on another occasion they said to the Lord Jesus Christ, after He had declared, "I and the Father are one,"¹—whereupon they took up stones again to cast at Him—"For a good work we stone thee not; but for blasphemy, and [or, rather, even] because that thou being a man makest thyself God" (John 10:27-33).

It is obvious that in the case now under consideration, as in the two others just mentioned, the Jews believed that the Lord Jesus Christ was guilty of blasphemy in the special sense which we are now considering. For in that declaration, "Before Abraham was born, I AM," they undoubtedly understood the Lord Jesus Christ to have declared Himself to be the eternal "I AM," and therefore God! For those Jews well knew that there was only One who could truly say that day: "Before Abraham was born, I AM," and that that One was the age-abiding or eternal "I AM," or, in other words, the eternal God, the Lord of the burning bush, who in His eternal essential Being and Name of "I AM," or Lord, is all that God is.

In uttering that declaration, "Before Abraham was born, I AM," the Lord Jesus Christ clearly

¹ "And then the Saviour finishes all by saying that, while He has spoken of the Father and Himself as two—and two they are—yet in their divine essence they are but one. He says, 'I and the Father are one' (Greek, *hen*), the neuter, not the masculine (Greek, *heis*), one person. It implies unity of essence, not merely of will or power." (Vincent's "Word Studies in the New Testament," p. 197.)

declared Himself to be, obviously in His essential Being and Name, One with the eternal "I AM" God of Exodus 3:14; for there is no other Being in the universe than the eternal "I AM" God, who could truly declare Himself "I AM" in the sense of that declaration.¹

All of this clearly and conclusively shows that "I AM," when so uttered by the Lord Jesus Christ, possesses an absolutely unique, and eternal significance. It is beyond all doubt the eternal "I AM," or self-declaration, of eternal Being, or of the Lord God, as distinguished from the "I am," or self-declaration, of mere man; for certainly none but the Lord God, who alone is eternal Being, could truly say, two thousand years after Abraham was born, "Before Abraham was born, I AM."

It is not only the eternal "I AM," or self-declaration, of God in Christ, or, in other words, of the Father in the Son; but the eternal Name "I AM" of God in Christ, in and through which God in Christ is declared and so revealed to men.

This declaration is the true interpretation, and therefore the very key to the true meaning of the expression "I AM" when uttered by the Lord Jesus Christ, without any modifying word or words.

Therefore beyond the shadow of a doubt, such an "I AM," and its Biblically substituted equivalent "Lord," of the Lord Jesus Christ, can never denote anything less than essential eternal Being, or, in other words, eternal Lord God!

¹ When *eimi* has no accent (is enclitic), it is merely a "copulative" verb; but when it retains its accent it takes on a different meaning and signifies "exist." It must therefore receive an accent to signify I AM, and there is an authority for giving it one in several instances. It may have had one in a few others. See below.

VII.

IN Matthew 14:25-28 we read: "And in the fourth watch of the night Jesus went unto them walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out, for fear. But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water."

As a rule the English Versions of the New Testament present translations of remarkable fidelity to the Greek text; but in the reading just given from the Authorized Version, which is substantially the same as that of the Revised Version, the main point in the reading, namely, the self-declaration of the Deity of the Lord Jesus Christ has apparently been lost in the translation. That there may be no doubt entertained on this point, and to bring out the fact of the great revelation just mentioned, we now present an accurate translation of the same from the Greek text.

"But in the fourth watch of the night Jesus went to them walking on the sea. And the disciples seeing Him walking on the sea, were troubled, saying, It is an apparition; and they called out through fear. But immediately Jesus spoke to them, saying, Be of good courage, I AM, fear not. And answering Him, Peter said, Lord, if it be Thou, bid me come upon the waters to Thee." Peter evidently sensed the secret of the Name of the Lord, for when the Lord Jesus Christ declared Himself

to be "I AM," Peter immediately recognized "I AM" as, and to be, the Lord; as is shown in his reply, "Lord, if it be Thou, bid me come upon the waters to Thee."

It may well be noted at this point that the "*ego eimi*," or "I AM," of the Greek text in the passage just quoted is, minus an accent, the same as the "*ego eimi*," or "I AM," of the same text in John 8:58; which we have already considered and have learned possesses an absolutely unique, and eternal, significance when uttered by the Lord Jesus Christ.¹

VIII.

IN John 8:23, 24, 28, 29 we read these words: "And He [the Lord Jesus Christ] said unto them [the Jews], Ye are from beneath. I AM from above. Ye are of this world. I AM not of this world. I said therefore unto you, that ye shall die in your sins, for if ye believe not that I AM,² ye shall die in your sins. . . . Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I AM,² and that I do nothing of Myself, but as the Father hath taught Me I speak these things. And He that sent Me is with Me: the Father hath not left Me alone: for I do always those things that please Him."

Although the pronoun "he," or its equivalent, do not appear in the Greek text of the passage

¹ While Greek and similarly inflected tongues cannot say, "It is I," French *Il est moi* suggests a colloquial Latin original, *Illud est mihi*—Cf. German *Ich bin es*—and a Greek parallel, although neither is cited. On that basis, *ego eimi*, though it might mean "I am I" (authority appears to be lacking for an accent on the *eimi*), seems to imply the I AM if nothing more. And the lack of an accent may be an error due to misunderstanding. The context so indicates.

² Marginal reading, Westcott and Hort, accented *eimi*.

just quoted, it is supplied by the translators after each unmodified "I AM" of the Lord Jesus Christ in both Authorized and Revised versions, doubtless on the assumption that it should be supplied, although the Greek lacks that form and would use a noun—if anything was implied. But as we have already been enabled to show that the "I AM" of the Lord Jesus Christ, as defined by Himself (in the words: "Before Abraham was born, I AM," John 8:58), is there beyond question the eternal "I AM," which is the self-declaration of eternal Being, or Deity, and which in its original and true form ("I AM hath sent me unto you," Exodus 3:14) is not expressed with the pronoun "he"; in no instance should an unmodified "I AM" of the Lord Jesus Christ be supplied with the pronoun "he," and such an *eimi* should be accented.

If we now compare the words, "When ye have lifted up the Son of Man, then shall ye know that I AM," with the words of the Apostle Paul, we shall learn who, according to Paul, the Son of Man, whose words are recorded in the preceding verses and who was, then, to be "lifted up," really is in His essential Being. The expression "lifted up," in this connection, is defined in John 12:33 as "signifying what death He should die," that is, that He should suffer death by crucifixion.

We now quote Paul, from I Corinthians 2:7-8: "But we speak the Wisdom of God [which, according to Paul, is personified in the Lord Jesus Christ; see I Corinthians 1:24, "Christ . . . the Wisdom of God"] in [the form of] a mystery, even the [formerly] hidden Wisdom, which God foreordained

before the ages unto our glory; which none of the rulers of this age knew; for had they known they would not have crucified [or, lifted up, upon the cross] the Lord of the glory" (Greek text). In our English versions of this passage we find the reading, "the Lord of glory," but in the Greek the reading, literally translated into the English, is, "the Lord of the glory," who, in Hebrew thought, is "the Lord [who is the eternal I AM] of the *shechinah*," that is, of that *shechinah*, or glory light, in which the eternal "I AM" God ever dwells, and which constituted "the fire" of the burning bush, and every manifestation of "the glory" of the eternal "I AM" (or, Lord) God recorded in the Old Testament and the New.

At this point we call the reader's attention to the fact that, while in our English versions John 12:32 reads as follows: "And I, if I be lifted up from the earth, will draw all men unto Me," in Tatian's Diatessaron, or Harmony of the Four Gospels, which is believed by many scholars to have been written about 160 A.D., and to be the oldest Life of Christ, it reads thus: "And I, when I AM [Arabic equivalent of *ego eimi* in the Greek] lifted up from the earth, will draw all men unto Me." It certainly adds to the interest of this remarkable reading to note that it is supported by the very ancient Syriac Peshito Version, which is believed by good authorities to have been written in its original text about 130-160 A.D., where the same verse reads as follows: "And I, when I AM lifted up from the earth, will draw all men to Myself." These last two readings, as may be noted, are prac-

tically identical, and are in harmony with the words of the Lord Jesus Christ in John 8:28, "When ye have lifted up the Son of Man, then shall ye know that I AM."¹ It now appears, in the light of the context, that the readings of John 12:32 in Tatian's Diatessaron and the Syriac Peschito Version represent the saying of the Lord Jesus Christ in its original form, in which there is no "if," and in which He—who was subsequently "lifted up" upon the cross in atonement for the sin of the world—shows Himself to be, obviously in His essential eternal Being, the eternal "I AM," or Lord. For only He who is, in His essential Being, the eternal "I AM," could have made such an atonement.

IX.

IN John 18:4-8 we read the following: "Jesus therefore knowing all things that should come upon Him, went forth, and said unto them [that is, Judas and the band of men and officers from the chief priests and Pharisees], Whom seek ye? They answered Him, Jesus of Nazareth, and Jesus said unto them [as literally translated from the Greek] I AM. And Judas also, which betrayed Him, stood with them. And as soon as He had said unto them I AM, they went backward and fell to the ground. Then asked He them again, Whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you that I AM. If therefore ye seek Me, let these go their way."

¹ Similarly, John 13:19, "ye may believe that I AM," where the marginal reading, Westcott and Hort, again has an accented *eimi*, which must be the true reading.

For many years the writer, doubtless in common with many other students of the Bible, wondered why those who had come into the garden to arrest the Lord Jesus Christ, "went backward and fell to the ground" in the compelled attitude of adoration and worship, when the Lord Jesus Christ said "I am He," as His reply is rendered in our English versions, in answer to their declaration that they sought "Jesus of Nazareth," but one day he noted that the pronoun "He" does not appear in this passage in the Greek at all, and later learned the reason why, as has already been shown in this study of the Name. Therefore, as literally and properly translated from the Greek text, in His first reply to the declaration that His enemies sought "Jesus of Nazareth" He replies, "I AM."¹ In His second reply to the same declaration repeated, He declares: "I have told you that I AM." In the two replies combined, to the same declaration twice made, we discover the eternal Name "I AM," as twice declared by the eternal "I AM" (or, Lord) God to Moses at the burning bush, in the words: "I AM that I AM," exactly as they appear when translated from the Hebrew, and in existing versions of the English and Jewish Bibles in Exodus 3:14.

Was it any wonder that when "the Lord [who is the eternal I AM] of the glory," and of the burning bush, declared to them His essential eternal Being and Name, "I AM," "they went backward, and fell to the ground"? For "as soon as He had

¹ This might imply Jesus (I am Jesus) as Westcott and Hort take it; but if He accented the verb it meant more.

said unto them I AM, they went backward and fell to the ground.”

In declaring these wonderful truths, it is our heartfelt prayer to God in Christ, in the words of “our beloved brother Paul,” “that the God of our Lord Jesus Christ, the Father [Lord God] of [the] glory, may give unto you,” to whom this word comes, “the Spirit of Wisdom and revelation in the [full] knowledge of Him” (Ephesians 1:17).

APPENDIX 9

HOW THE ORIGINAL CHRISTIANS PRAYED, ACCORDING TO THE SCRIPTURES

“All things that the Father hath are Mine” (John 16:15).

“Holy Father keep them [His disciples] in Thy Name [which by those Jewish disciples was expressed as “Lord”] which Thou hast given Me” (the Lord Jesus Christ His Son) (John 17:11, R.V.).

“And they prayed, and said, Thou, Lord who knowest the hearts of all men, show which of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place” (Acts 1:24, 25).

“And they stoned Stephen, [as he was] calling upon [the Name of the Lord], and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.” (Acts 7:59, 60.)

WE have already called attention to the fact that St. Paul designated the Christians of his day, not as all that call upon or invoke in prayer God as “Father” or “our Father” but, as “all that call upon [or, invoke in prayer] the

Name of our Lord Jesus Christ” (I Corinthians 1:2, R.V.); or, in other words, the distinguishing characteristic of the prayers of the original Christians was that they were offered to God the Father as Lord in and through the Name of the Lord Jesus Christ His Son.

And there was good reason for that manner of praying, and that reason was this: In the early days of the earthly ministry of the Lord Jesus Christ, when He was teaching and ministering to Israel only (see Matthew 15:24; 10:5, 6; Acts 3:25, 26; 13:46), He taught His Jewish disciples (see Matthew 5:1, 2) as such, in praying, not to “use vain repetitions as the Gentiles do” (Matthew 6:7, R.V.), but to approach God directly (that is, not in the Name of His only-begotten Son, according to John 16:24) by invoking Him as “our Father”—not of all mankind, but exclusively—of Israel, the collective “son” of God, according to Exodus 4:22, 23; Hosea 11:1; Malachi 1:1; 2:10; Isaiah 43:15; 63:11; 64:8; but in the last days of that ministry He gave them a new teaching on prayer, which He first expressed in the words: “Whatsoever ye shall ask [or, pray] the Father in My Name, that will I do, that the Father may be glorified in the Son” (John 14:13, Douay Version); this teaching being given almost immediately after He had declared, “the Father that [or, who] dwelleth in Me, he doeth the works” (John 14:10). And afterwards He said: “Hitherto [obviously while they as Israelites had been invoking God directly as “our Father,” that is, as the “our Father” of His collective “son” Israel, and not in

the Name of His only-begotten Son] have ye asked [or, prayed the Father for] nothing in My Name; ask [or, so pray the Father], and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs [or, obscure sayings]; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At [Greek, In] that day ye shall ask [or, pray the Father] in My Name." 'John 16:24-26.)

In "Tatian's Diatessaron," or "Harmony of the Four Gospels," also called "The Earliest Life of Christ," which was written in its original text about 160 A.D., or over two hundred years before the Greek manuscripts and the Vulgate from which the Authorized, Revised, and Douay versions were translated, the reading of John 16:25, 26 is as follows: "Now I have spoken unto you in proverbs [or, obscure sayings], but an hour and a time shall come when I shall not speak unto you in proverbs, but shall reveal to you the Father by an open revelation. In that day ye shall ask [or, pray the Father] in My Name."

While the two readings from the Greek text and "Tatian's Diatessaron," respectively, are essentially the same, the meaning of the latter is certainly more easily comprehended. In these words the Lord Jesus Christ declared that in the hour and time when He should reveal the Father to His disciples by an open revelation, they should ask, or pray, the Father in His Name; that is, in the Name of the Lord Jesus Christ.

We now recall that God in Christ, or the Father

in the Son, was fully revealed to the understanding of the apostles when the Apostle Thomas "answered and said unto him [that is, said unto the Lord Jesus Christ], My Lord and my God" (John 20:28; see, also, Psalm 35:23, 24). For to the Apostle Paul, and doubtless to his brother apostles, both those before and those contemporaneous with him, there was but "one God, the Father," and "one Lord, Jesus Christ," His only-begotten Son (I Corinthians 8:5, 6). The Apostle Thomas recognized and confessed Both, in and through the Person and Name of the Lord Jesus Christ, the Son of God, as doubtless the other apostles did also; and that we are right in our understanding of the matter, beyond even the shadow of a doubt, is shown by the way the original apostles and disciples—whom the Lord Jesus Christ had previously taught to pray always to the Father, in the words: "But thou, when thou prayest . . . pray to thy [or, the] Father" (Matthew 6:6)—prayed to the Father as Lord (undoubtedly as they understood the Lord Jesus Christ had taught them to pray) in and through the Person and Name of the Lord Jesus Christ, His Son. This we learn from the record of their prayers in the Acts, "the only source from which we derive knowledge of the most momentous facts which belong to the foundations of the Christian faith."

As a matter of fact every prayer recorded or referred to, in the Acts (R.V.) where the Name invoked or to be invoked is mentioned or referred to was, or was to be, or was stated to have been, offered in (or, with, that is, with the invocation of)

the Name "Lord"; which as we have already shown is, primarily, the Name of God the Father, revealed to men, and invokable primarily and always in prayer for salvation by mankind only in and through the Name of the Lord Jesus Christ, God's only-begotten Son.

This great truth has undergone a process of obscuration in all New Testament manuscripts and versions evidently for the last eighteen hundred years, and the original record of it has to be recovered not from one, but from many of the same, as well as from the context. Therefore in giving the following quotations we quote from a number of manuscript readings and versions.

At this point it is very important that the reader should distinctly note that the record of, or references to, the manner in which God was invoked in prayer by the apostles and disciples following the resurrection, ascension, and glorification of the Lord Jesus Christ gives us the original apostolic interpretation in its primary meaning of the term, "asking, or praying to, the Father in the Name of the Lord Jesus Christ His Son."

The first prayer recorded as having been offered by the apostles after the ascension and glorification of the Lord Jesus Christ was offered, not with the invocation of God as "Father," or "our Father," but as "Lord," in the words: "Thou, Lord, who knowest the hearts of all men, show which of these two Thou hast chosen, that he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own

place" (Acts 1:24, 25, in all manuscripts and versions).

In the light of the fact that there was but "one Lord, Jesus Christ" revealed to, and therefore invocable in prayer by, the apostles according to the Apostle Paul in I Corinthians 8:6, therefore it clearly appears that the "Lord" here invoked in prayer could have been no other than the Lord Jesus Christ; and in invoking the Lord Jesus Christ in this prayer the apostles really invoked God the Father as Lord in and through the Person and Name of the Lord Jesus Christ, His Son, as we have already shown.

In the apostles' prayer just quoted from Acts 1:24, 25 it may be noted that the apostles did not add to this prayer the words, "And this we ask for Christ's sake," or "And this we ask through the Lord Jesus Christ," or "And this we ask in the Name of the Lord Jesus Christ," or any expression equivalent thereto, and that was for the reason, which is now perfectly apparent, that they were praying to God in Christ, or to the Father in the Son, in and through the Name Lord, which is primarily the Name of the Father, and secondarily the Name of the Lord Jesus Christ, His Son, and no other words were necessary.

We will do well at this point to note that the rendering of Ephesians 4:32 in the Authorized Version, which reads as follows: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," and from which, probably, more than from any other source, the use of the term, "And this we

ask for Christ's sake," at the end of post-apostolic prayers originated, is, in part, erroneous and misleading. When accurately translated from the Greek text this verse reads, "And be ye kind one to another, tenderhearted, forgiving each other, according as also God in Christ [Theos en Christo, in the Greek] forgave you." From this reading we learn that it is God in Christ, and not God for Christ's sake, who forgives our sins. And we can now understand why the Christians of the apostolic age never are recorded in the Greek New Testament as having added any such expression as, "And this we ask for Christ's sake," at the end of their prayers.

In commenting on the A.V. rendering of Ephesians 4:32 Professor W. G. Blaikie, D.D., in "The Pulpit Commentary," Ephesians, p. 154, says: "The A.V. rendering, 'for Christ's sake,' is objectionable in every way; it is not literal, it omits the characteristic feature of the Epistle 'in Christ,' losing the force of the consideration that the forgiveness was dispensed by the Father, acting with or wholly one with the Son; and it gives a shade of countenance to the great error that the Father personally was not disposed to forgive till he was prevailed on to do so by the intervention of the Son." See John 3:16.

On the day of Pentecost the Apostle Peter declared that "Whosoever shall call on [or, invoke in prayer]"—not "the Father," or "our Father," but—"the Name of the Lord shall be saved" (Acts 2:21 quoted from Joel 2:32 in the Greek Bible). Subsequent to this declaration St. Peter declared:

“God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36). And then, almost immediately afterwards, he commanded his hearers, who inquired what they should do, obviously to be saved, to “Repent, and be baptized everyone of you in [or, with, that is, with the invocation of] the Name of the Lord Jesus for the remission of sins [or, salvation], so that ye may receive the gift of the Holy Spirit” (Acts 2:38, Syriac Peschito Version, supported by the Codex Bezae, Sahidic Version, and writings of Cyprian, as already noted).

In Acts 4:24-30 we find the record of another prayer offered by the apostles to God as Lord. The Name invoked in this prayer is correctly rendered in the A.V., R.V., D.V., and S.P.V., as “Lord,” as it plainly appears to be taken from Psalm 145:5, 6 in the Septuagint, or Greek Bible, of the apostles, where *Kurios*, Lord, and not *despotes*, as in the New Testament Greek text, appears. This prayer is offered to God the Father as Lord, but as the Name Lord, which is primarily of the Father and secondarily of the Son, has always to be invoked in and through the Name of the Lord Jesus Christ the Son, it was plainly so invoked in this case.

The next record of a prayer offered to God the Father as Lord in and through the Person and Name of the Lord Jesus Christ, is found in Acts 7:59, 60, and it reads thus: “And they stoned Stephen [as he was] calling upon [the Name of the Lord], and saying, Lord Jesus, receive my

spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

Again, in Acts 8:16, R.V., we find a record of the invocation of the Name Lord, of God the Father, in and through the Name of the Lord Jesus Christ in the words, "Only they had been baptized into [by being baptized in, or, with, that is, with the invocation of] the Name of the Lord Jesus"; and in the 22nd and 24th verses of the same chapter, R.V., we have a record of the fact that the apostles Peter and John commanded Simon Magus himself to invoke "the Lord" for the forgiveness of his sin—which, it will be seen, perfectly confirms the fact heretofore noted, that the invocation of God by His Name Lord, in and through the Name of the Lord Jesus Christ His Son, had always to be made by the one seeking the Messianic salvation, or remission of sins, and not by another in that one's behalf. Simon afterwards requested them to invoke "the Lord" in his behalf, which, so far as the record shows, they did not do. As the "one Lord" revealed to mankind in the preaching of the apostles those days was the "one Lord, Jesus Christ"—in and through whose Person and Name God the Father as Lord was always invoked in prayer—it is clearly apparent that He was "the Lord" mentioned in the quotations given from Acts 8:22, 24, R.V.

Then we find a record of references to the invocation of the Name Lord, of God the Father, in and through the Name of the Lord Jesus Christ His Son in Acts 9:10-17, 21. The reader will notice that Ananias of Damascus, in that record,

addresses the Lord Jesus Christ as "Lord" all through his interview with Him; and that when he meets Saul he tells him that "the Lord Jesus"—the word "even," in some of the versions, in between the words "the Lord" and "Jesus" is an interpolation—"that appeared unto thee in the way as thou camest, hath sent me," etc. Ananias also characterizes believers in the Lord Jesus Christ as those who "call on [or, invoke in prayer] Thy Name," which clearly shows that to such believers the Name "Lord" in the Name of the Lord Jesus Christ was the Name of God, for they never "called on [or, invoked in prayer]" any other Name than the Name of God, and that Name they habitually expressed as "Lord" in the languages used by them.

In Acts 10:48 we note that the Apostle Peter commanded the Caesarean converts "to be baptized in [or, with, that is, with the invocation of] the Name of the Lord Jesus," or "of the Lord Jesus Christ" (Syriac Peschito and Douay versions, and the Codex Bezae).

In Acts 22:16 we learn that Saul, afterwards St. Paul, was commanded by Ananias of Damascus to invoke the Name Lord, of God the Father, in and through the Name of the Lord Jesus Christ—"calling on His Name"—for the Messianic salvation, or remission of sins, in his baptism; for that is exactly what the expression "calling on His Name" in that connection really means, as we have already shown.

The reader will note that in all the examples given of How the Original Christians Prayed we have quoted only from the Acts, our reason for

that being that "in the Acts we find the religion of (the Lord) Jesus Christ as originally set forth by the apostles" ("Westminster Commentaries," the Acts, Introduction, page lxix), and have deferred to some future time the consideration of such examples of prayer as may be quoted from the Epistles and the book of Revelation.

The reader will bear witness to the fact that our examination of the Acts has clearly shown that the Christians of the first years of the Christian religion, when they in a unique sense were "all filled with the Holy Spirit," invariably prayed to God the Father as Lord in and through the Person and Name of the Lord Jesus Christ, His Son. This, let it be distinctly noted, is a historic fact and clearly shows that to the Christians of those times the only true God the Father was known, worshipped, and invoked in prayer and otherwise only in and through the Person and Name of the Lord Jesus Christ, His only-begotten Son. And in view of that fact it is perfectly evident that afterwards, when those same Christians realized—primarily through repentance towards, and confessed faith in, God in Christ—their spiritual oneness with God in Christ, they occasionally invoked God as "Father" (see Romans 8:15 and Galatians 3:26-29; 4:6), but always recognizing the—to them—never to be forgotten basic fact that He was never to be located, or communicated with either as "Lord" or "Father" except in and through the glorified Person and Name of the Lord Jesus Christ, His co-eternal Son. In further confirmation of this fact

we now quote from "Whedon's Commentary," Acts and Romans, pages 15 and 16:

"The Gospel shows us [the Lord] Jesus terrene, the Acts, Christ celestial; the former as suffering, the latter as reigning. Hereby we see that our great Head, while allowing His Church to struggle amid trial and probation, does still overrule the whole; all to the good of the redeemed and His own glory. This brings into view the great number of instances in the Acts, in which the transactions of the Church below are ascribed to the Lord of the Church above." So also Baumgarten:

"He it is, for instance, who again appoints the twelfth witness, (I.24;) who, after He Himself has received the Spirit, sends Him down on His Church, (II.33;) who adds to His Church in Jerusalem, (II.47.) He it is who works miracles, both of healing and destruction, in testimony to His apostles' preaching, (III.6; IV.10, 30; IX.34; XII.11; XIV.3; XIX.13.) To His dying martyr Stephen He reveals Himself standing at the right hand (or, 'in the glory') of God, (VII.55, 56;) His angel speaks unto Philip, (VIII.26) it is His Spirit that caught him away, (VIII.39;) He appears to Saul of Tarsus, (IX.5, 17; XXII.8:26;) His angel delivers St. Peter, (XII.11, 17;) His angel strikes the hostile Herod, (XII.23;) He again it is who appears to St. Paul in the temple, and commits to him the conversion of the Gentiles, (XIII.2, cf. 47;) to Him are the infant churches commended, (XIV.23;) His Spirit prevents the apostolic missionaries from preaching in Bithynia, (XVI.7, R.V.;) He calls them by the voice of the man of

Macedonia into Europe, (XVI.10;) He opens the heart of Lydia and effects the first conversion in Europe, (XVI.14;) He comforts and encourages Paul at Corinth, (XVIII.11;) He strengthens him in prison, and informs him of his journey to Rome, (XXIII.11.) These interventions of [the Lord] Jesus, so numerous, express, and decisive, are a sufficient warrant for our regarding His ascension as essentially His really sitting on His throne. We are therefore fully justified in ascribing all to His influence, even in those instances where, without any express mention of His name, we are referred to the invisible world. In this way, therefore, we must consider the conversion of the Samaritans by miracles, (VIII.6, 12;) the restoration to life of Tabitha, (IX.36, 42;) the vision of St. Peter, (X.10-16.) And in like manner in those passages also where the Holy Ghost is spoken of, as the efficient cause, as, for example, XIII. 2, we must bring before our minds the Lord Himself, for the Holy Spirit is the Spirit of [the Lord] Jesus, cf. XVI. 6, 7, R.V. And, also, in every mention of the name of God, as at XXVII.23; we are to understand the person of [the Lord] Jesus, for, from II.22; IV.30, we learn that God works by [or, through] Him."

From all of the Biblical evidence set forth above we may now draw the logical conclusion that, according to the Scriptures, to the Christians of the apostolic age the only true God was known, worshipped, invoked in prayer and otherwise, exclusively in and through the glorified Person and Name of the Lord Jesus Christ, His Son, as is clearly

set forth by the Apostle John in his First Epistle, fifth chapter, and 20th verse, as follows: "And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true [that is, the true God the Father], and we are in Him that is true [that is, in the true God, the Father], in His Son [the Lord] Jesus Christ. This [true God the Father, who is essentially and eternally one with, and is revealed only in and through, the Lord Jesus Christ, His Son] is the true God [the Father, see John 17:1-3], and eternal life."

And the Lord Jesus Christ declares, "The Father that dwelleth in Me, He doeth the works" (John 14:10); and St. Paul declares, "in Him [that is, in the Lord Jesus Christ] dwelleth [the Greek reads, permanently-dwells] all the fulness [or, completeness] of the Godhead [that is, all that God is] bodily" (Colossians 2:9). Again, the Lord Jesus Christ declares, "I AM the Way, and the Truth, and the Life; no one cometh unto [or, communicates with] the Father but through Me (John 14:6, Greek text). And St. Paul, in writing to the Colossian Christians, says: "And whatsoever ye do, in word or deed, do all in [or, with, that is, with the invocation of, and in spiritual union with] the Name of the Lord Jesus, giving thanks to [or, communicating with] God the Father through Him" (Colossians 3:17, R.V.).

It clearly appears that when St. Paul says, "In Him [that is, in God in Christ] all things hold together" (Colossians 1:17, Greek text), he declares one of the greatest facts in the universe.

And it is a declaration that can apply to no other Being then the omnipresent God, with whom the Lord Jesus Christ, in His essential eternal Being and Name "Lord," is one, and of whom He is the sole and exclusive mediator.

In commenting on the words: "And He that sat upon the throne said, Behold I make all things new" (Revelation 21:5), Sciss, in his Commentary on the Apocalypse, says: "The throne is the throne of the Lamb in whom is the eternal Godhead. The Father reigns in and through the Son, and this is the reviving and all animating life and Spirit of all this embodiment of Deity in that sublime city"—that is, in heaven.

When Philip said to the Lord Jesus Christ: "Lord, show us the Father [that is, God], and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen Me hath seen the Father [that is, hath seen God]: how [or, why] sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works" (John 14:8-10). And on another occasion the Lord Jesus Christ declared, "He that seeth Me seeth Him [that is, God the Father] that sent Me" (John 12:45).

It is only as the otherwise invisible God the Father is seen in and through the Lord Jesus Christ, His Son, that He is seen at all. Such being the case, in heaven the otherwise invisible God the Father is visibly manifested in and through

the glorified Person of the Lord Jesus Christ, His Son, precisely as He was manifested, in and through the glorified Person of His Son, on the Mount of Transfiguration before the apostles Peter, James, and John, and precisely as He has appeared to others at other times and in other places.

It would seem in the light of these Biblically revealed facts, that out from the risen, ascended, and glorified body of the Lord Jesus Christ—who is the Temple of the manifested Presence of the otherwise invisible God the Father in heaven (Colossians 2:9; John 14:10)—there proceeds, or radiates (John 15:26), throughout the universe the Spirit of God in Christ, who is the Holy Spirit, whom the Lord Jesus Christ declared, as recorded in John 14:26, God the Father would send (unto His apostles) in His Name; that is, in, or with, the Name, and as the Spirit, of the Lord Jesus Christ, through Him; for of the Spirit the Lord Jesus Christ declared, “Whom I will send unto you from the Father” (John 15:26).

In further confirmation of the Biblical accuracy of this line of exposition let us note that St. Paul declares: “He [is] not far from every one of us. For in Him [that is, in the Spirit of God in Christ] we live and move and have our being” (Acts 17:28); and it is by spiritual union—through repentance towards, and confessed faith in, God in Christ—with the always and everywhere present Spirit of God in Christ that believers in God in Christ become spiritually one with God in Christ and with each other, receiving all the benefits of that union with the Father and the Son in and

through the Son. And that is the union that the Lord Jesus Christ prayed that those who believed in Him might enter into, according to John 17:20, 21. And that is the union that is now, and always has been, enjoyed by all who have truly believed, or trusted, in God in Christ for salvation, and have in consequence been spiritually and savingly incorporated into, and united with, God in Christ, being so made "dead unto sin, but alive unto God in Christ Jesus our Lord" (Romans 6:11, Greek text).

APPENDIX 10

THE FATHERHOOD OF GOD ACCORDING TO THE SCRIPTURES

"And Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill Him, because He not only brake the sabbath, but also called God His own Father, making Himself equal with God" (John 5:17, 18, R.V.).

"We have one Father, even God" (John 8:41). (See, also, Malachi 1:1; 2:10.)

TO the Jews of Bible times the Fatherhood of God was not a universal Fatherhood, but was believed by them to be confined exclusively to themselves as Israelites, according to the Scriptures. Here is the proof of the fact just stated:

In Exodus 4:22, 23 we read these words: "And thou [Moses] shalt say unto Pharaoh, Thus saith the Lord, Israel [that is, collective Israel] is My son, even My first born; and I say unto thee, Let My son go, that he may serve Me; and if thou

refuse to let him go, Behold, I will slay thy son, even thy first born."

In this, His first revelation of Himself as "Father" recorded in the Bible, God reveals Himself not as the Father of all mankind, but exclusively of Israel. For He declares collective Israel to be His son, but He does not reckon the first born of Egypt as His son, but declares them to be the collective son of Pharaoh. The Jews of Bible times, according to the Scriptures, always took that statement of the Lord God at its face value.

In Hosea 11:1 we read the words of the Lord God spoken through the prophet Hosea as follows: "When Israel was a child, then I loved him, and called My son [that is, collective Israel] out of Egypt."

In these words the Lord God refers back to the time when He declared Himself to be, not the universal Father, but the Father of Israel, by declaring collective Israel to be His son, His first born; and by so doing He declared His adoption of collective Israel as His son, as afterwards He declared the individual members of collective Israel to be His children, in the words: "Ye are the children of the Lord your God" (Deuteronomy 14:1).

In Malachi 1:1 we read the following: "The burden of the word of the Lord to Israel by Malachi." From these words we learn that the prophecy of Malachi applied and referred only to Israel. Having this thought in mind, we will now read the words found in Malachi 2:10: "Have we [that is, collective Israel] not all one Father? hath

not one God created us [that is, created Israel]?" And in confirmation of the accuracy of this exposition we now quote the testimony of the prophet Isaiah: "I am the Lord, your Holy One, the creator of Israel, your King" (Isaiah 43:15).

In the quotations just given from Exodus 4:22, 23; Hosea 11:1; Malachi 1:1; 2:10; the Fatherhood of God is not conceived as extending to all mankind, but to Israel only; and the creation spoken of is that of Israel as a nation. See, also, Isaiah 43:1 and 44:2.

In Isaiah 63:16 we read these words of the prophet Isaiah uttered in prayer offered by him in behalf of the then people of Israel: "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not [the Septuagint reading from a much older Hebrew text reads: "though Abraham knew us not, and Israel did not acknowledge us"] Thou, O Lord, art our Father, our Redeemer, Thy Name is from everlasting."

And from Isaiah 64:8 we read these words: "But now, O Lord, Thou art our Father, we are the clay, and Thou our potter, and we all are the work of Thy hand."

In these two verses we find the term "Father" applied to God three times as the "our Father," not of all mankind, but of Israel, or, in other words, of the Jews.

It now plainly appears that the teachings of Exodus 4:22, 23; Hosea 11:1; Malachi 1:1; 2:10; Isaiah 43:15; 63:16; and 64:8 embodied the belief of Israel, that is, of the Jews, throughout the

world at the time of the earthly ministry of the Lord Jesus Christ, with respect to the Fatherhood of God to Israel, and the sonship of Israel to Himself; and that the Lord God was known to them as the "our Father" of Israel.

In view of that fact it is plainly apparent that when the Lord Jesus Christ taught His Jewish disciples to address God as "our Father" in prayer they understood that they were to so address Him, not as the "our Father" of all mankind, but of the Jews.

The Lord Jesus Christ was fully acquainted with the book of Isaiah. He quotes from, and shows His familiarity with, its text and teachings all through His recorded ministry as set forth in the Gospels. And He knew that the only use of the term "our Father" in that book was to God as the "our Father" of Israel. It was with full knowledge of that fact that He taught His Jewish disciples, who, He knew, were acquainted with the same fact, so to address God in prayer; and His more advanced teaching on prayer, as we have shown elsewhere, He reserved to the last days of His ministry.

Now if we read Matthew 5:1, 2 we find these words: "And seeing the multitudes, He [the Lord Jesus Christ] went up into a mountain; and when He was set, His disciples came unto Him; and He opened His mouth and taught them, saying," etc. So the Sermon on the Mount was delivered by their Messiah, or Christ, to and immediately for Jews only, then still under the law, and all of its teachings—which include the so-called "Lord's Prayer"

—should be read primarily in the light of that fact.

Some pertinent comment may be made on the words recorded in the 45th and 58th verses of the same chapter, but we will defer that for the time being, and read the words recorded in Matthew 6:6-13, which are part of the same sermon and delivered to, and immediately for, Jews only.

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which [or, who] is in secret; and thy Father which seeth in secret shall reward thee openly.”

At this point we note the fact that in whatever the Lord Jesus Christ has to say about prayer to God in both the 5th and 6th chapters of Matthew, not once does He tell His Jewish disciples to pray to Him as “Father,” but always to “your Father,” or “thy Father,” and to address Him as “our Father.” In other words, He refers to God as “Father” in a special sense of those whom He is addressing. And that He refers to Him as “Father” of the Jews only, as we have already shown, and not of the Gentiles, is clearly shown in the words of the 7th verse, which read as follows: “But when ye [Jews] pray, use not vain repetitions as the Gentiles [R.V.] do; for they think that they shall be heard for their much speaking.” And in the next verse we read, “Be not ye therefore like unto them; for your Father [note that He is now speaking of God as the “your Father” of the Jews only] knoweth what things ye have need of before ye ask Him.”

The word "Father," as applying to God, is used not less than forty-four times by the Lord Jesus Christ in the Gospel of Matthew. And He never uses that word to indicate a Fatherhood common to both Himself and others. He carefully discriminates in the use of the word with the very evident purpose of showing that God was Father to Himself in a different sense than He was Father to the Jews. That His Jewish hearers so understood Him is clearly shown in the words found in John 5:17, 18, R.V., which read as follows: "But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought to kill Him, because He not only brake the sabbath, but also called God His own Father, making Himself equal with God."

Whenever he speaks of God as "Father" of the Jews, He refers to Him as "your Father," or "thy Father," "your heavenly Father," or He speaks of "the Spirit of your Father," and He instructs His Jewish disciples to address God as "our Father." But when He prays to God Himself He invokes Him as "Father," or, "O my Father," or "Abba Father," or "Father Lord," but never as "our Father"; all of which shows very clearly that the Fatherhood of God in the mind of the Lord Jesus Christ was not a Fatherhood common to both Himself and the Jews. And when we say that, we include also His Jewish disciples up to the close of His earthly ministry, as is plainly shown in His words recorded in John 20:17, as follows: "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father; but go to My brethren,

and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

In two instances in Matthew's Gospel the Lord Jesus Christ speaks of "the Father," but in both of them the plain reference is to God in Himself and in relationship to His only-begotten Son. See Matthew 11:25-27; 28:19.

As we have already pointed out, collective Israel was the "son" of God by adoption, and the individual members of Israel were, by adoption, "the children of the Lord [their] God." And it was as children of the adoption (see Romans 9:4) that the Lord Jesus Christ instructed His Jewish disciples to invoke God in prayer as their "our Father."

On the other hand, the Lord Jesus Christ was the only-begotten Son of God, and always prayed to Him as His "own Father" (see John 5:18, R.V.), not by adoption, but by reason of the fact that God begat Him, and that "He was very God of very God."

Ancient Israel was the "son" of God by adoption; the Lord Jesus Christ is the Son of God by birth. And the Lord Jesus Christ, both in the days of His earthly ministry, and afterwards during the apostolic age in the Holy Spirit through His apostles and disciples, taught that only as mankind became spiritually one with God in Him through regeneration, or the new birth of the Spirit, could they become truly the spiritual sons, or children, of God; and only thus could God become their spiritual Father.

It was only when, and after, they so became the

sons, or children of God that they could pray to the Lord God as their spiritual "Father," for they were then subjectively and objectively in spiritual union with God in Christ.

The same principles of interpretation apply, with respect to the use of the word "Father" as applied to God, in the Gospels of Mark, Luke, and John as we have already explained in the Gospel of Matthew.

From the facts just set forth with respect to the Fatherhood of God, it is clearly apparent that the Lord Jesus Christ never taught a common natural Fatherhood of God and brotherhood of men based upon such a Fatherhood; but that He taught that spiritual relationship to God is not innate in mankind, but has to be acquired, as stated above, very clearly appears. See John 1:12; 3:1-17.

According to St. Peter (I Peter 1:23; 2:2, etc.), "It is plainly not all men by whom God is to be addressed as 'Father,' but by believers in virtue of their having been begotten [or, born] again." (Rev. J. S. Candlish, M.A., D.D., in Hastings' "Dictionary of the Bible," vol. II, p. 219.)

"He [the Lord Jesus Christ] nowhere explicitly speaks of God as Father of all men outside His own disciples (members of the Jewish nation)" (Rev. W. C. Allen, M.A., Archdeacon of Manchester, in Hastings' "Dictionary of the Apostolic Church," vol. I, p. 175.)

BT

180

H181

1929

Hall

A remarkable Biblical
discovery

21436

DATE

APR 26

ISSUED TO

A. E. S.

BT

180

H181

1929

Hall

A remarkable Biblical
discovery

21436

122
120
12x

73

